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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The swiftest vessel afloat just now is the new torpedo boat, "Forban," recently built at Havre for the French navy. She reached the remarkable speed of 31.02 knots on her trial trip, thus beating the Russian torpedo boat "Sokol" which, though covering 32 knots in an hour on a spurt, attained only 29.76 knots average in a three hours' run. Our new boats of this class are required to reach a speed of at least 26 knots; as the Frenchmen are to build two of them, they will probably considerably exceed the requirements.

In charge of a board of naval officers detailed for the purpose, the new steamer "St. Paul," of the International Navigation Company's line, demonstrated in a trial trip of four hours off Gloucester last week her ability to meet the requirements of the ocean mail subsidy law. Her average speed was 20½ knots (23.63 miles), a half-knot over the speed demanded. Her sister ship, the "St. Louis," reached 22.2 knots when similarly tested, but the conditions in her case were more favorable. The subsidy for mail service is \$4 per mile.

The stupendous work of connecting the Black Sea with the Baltic by a canal of sufficient depth to float the heaviest ironclads of the Russian navy, is to be at once undertaken. The length will be about one thousand miles, the estimated cost 200,000,000 rubles, and the period of construction about five years. Starting at Riga, its course will be "so far as possible that of the Dwina, the Beresina and the Dnieper, terminating at Kherson." It will be lighted by electricity. Though primarily strategic in its design, it will be utilized for commercial purposes and will doubtless prove one of the busiest and most remunerative of artificial waterways.

According to a paper read by Dr. Josiah Hartzell, of the Ohio State Board of Health, before the American Public Health Association at Denver, Oct. 1, the Mississippi River is rapidly becoming degraded to a mere sewer. He cited four cities which "annually contribute 265,000 tons of garbage and 4,000 carcasses of diseased animals to the noble stream." The completion of the Chicago drainage canal will, in his opinion, pollute the waters to such a degree that it will carry pestilence in its course. There needs to be some speedy solution of the problem of how to dispose of the garbage of our great cities without endangering the public health.

The Possibility of Contagion from Cancer.

That cancer is contagious appears to be established by the unfortunate case of Dr. Edward W. Burnette, of New York city, who thoughtlessly scratched a razor cut on his face with a finger nail which had just been in contact with the cancerous mouth of a patient. Inflammation set in within twenty minutes, and the Doctor, some weeks after, died. An autopsy demonstrated the presence of cancer. It is encouraging to state, however, that it also showed that a novel treatment adopted by Dr. Burnette's physician, Dr. G. L. Curtis, was in part successful, and might have been wholly so but for the exhaustion caused by three successive days of extreme heat. This new treatment

produces absorption and renders the knife unnecessary. Much poison had been absorbed and eliminated in this case, and both the external and internal tumors had diminished, as examination showed.

Mexico's Drainage Canal.

After twelve years of continuous construction this great work, which is to conduct the sewage of the city to a point outside the basin in which it is situated, is practically completed. It consists of a canal twenty-nine and one-half miles long and a tunnel through the mountains six and a quarter miles in length. The outlet of the tunnel will be eighty-two feet below the level of the main plaza of the city. The total cost of the present work has been \$13,000,000. It is expected that a lower death-rate will promptly follow the inauguration of this canal. The altitude of the City of Mexico (nearly 7,500 feet) and the purity of its atmosphere ought to make it one of the healthiest municipalities on the continent; on the contrary, it has an average annual death-rate of 40 per 1,000, or almost double that of New York — chiefly owing to the rising of Lake Texcoco in the rainy season which forces back the sewage into the city. All this will now be remedied.

The Late Professor Boyesen.

Prof. Hjalmar H. Boyesen, who died suddenly in New York last week at the age of 47, had achieved distinction as an author, educator, lecturer and magazineist — a distinction all the more creditable to him because of the difficulties conquered in achieving it. He received his education in Norway. Coming to this country at the age of twenty-one, he was appointed editor of a Norwegian paper in Chicago. He soon saw that if he would make the reputation as a writer which he craved, he must master the English language. Cutting loose, therefore, from all Scandinavian associations and obtaining a position as tutor in Latin and Greek in Urbana University, he devoted himself to the acquisition of English. Later, he taught German in Cornell, and continued to perfect himself in the language of his choice. Subsequently he was appointed to the chair of Germanic Languages and Literature in Columbia. Meantime his literary activity was marvelous. He published twenty-three books and a great number of magazine articles, all in English. In literature he was a realist and became known as an admirer and critic of Ibsen and Bjornson. His death was caused by rheumatism of the heart.

Enforcing the Monroe Doctrine.

It is the policy of our government to "remove from this hemisphere all causes of difference with powers beyond the sea." Venezuela contends that Great Britain has encroached upon her territory in claiming a boundary line which was not granted to her when she received her title to Guiana from Holland in 1814. The dispute is an old and vexatious one. Venezuela has asked for arbitration — in vain. Meantime Great Britain has continued to encroach Orinoco-ward. The feeble power has sought the good offices of this government, and they have been granted. Both the President and Congress have expressed a desire that the matter in dispute may be referred to arbitrators. England has heretofore declined to submit to arbitration her claim to the territory which she has absorbed — an area, west of the Essequibo River, more than twice as large as the State of New York. But Secretary Olney, who, while attorney general, made a thorough investigation of this boundary dispute, is not disposed to let the matter rest. His latest communication to Mr. Bayard reviews the whole question, makes it clear that the attitude of Great Britain is regarded here as antagonistic to the principles of the Monroe doctrine, and conveys the intimation that unless Great Britain accedes to Venezuela's appeal serious com-

plications may result. This is precisely the sort of pressure that is needed. A rupture with this country, even though temporary, would cause great distress in England both in her commercial and manufacturing interests. Great Britain could afford to despise and oppress her weaker adversary so long as the latter stood alone. Now that this country espouses the cause of Venezuela, she may be persuaded to be just.

The Protestant Episcopal Convention.

The triennial gathering is being held this year in Minneapolis. Sixty or more prelates constitute the House of Bishops, which, in the absence of the senior bishops, Williams and Clark, is presided over by Bishop Whipple of Minnesota. The House of Clerical and Lay Deputies is composed of nearly 600 members; its presiding officer is Rev. Dr. Morgan Dix, of New York. Impressive services marked the opening of the Convention on the 2d inst., all present participating in the sacrament of the Communion, and listening subsequently to a sermon by Bishop Coxe on the theme, "The Catholic Religion for the American People" (Acts 11: 26). The action of the Convention thus far has been extremely conservative. In committee of the whole the Deputies threw overboard bodily the solemn declaration of faith with which the proposed new constitution and canons were prefaced — an overwhelming victory for the opponents of revision; they refused to entertain the proposition to change the name of the triennial gathering to the "General Synod"; they also showed a disposition to resist all efforts to change their ecclesiastical name. For the first time in its history the Convention voted to send fraternal greetings to a sister communion — the Methodist Conference then in session in the same city.

Our Newest Cruiser.

The splendid "New York," the pride of our Navy, has been justly esteemed one of the finest specimens of naval architecture afloat. But big and powerful as she is, she lost her primacy on the 2d inst. when the "Brooklyn" took the water from the ways at the Cramps' yard where for nearly three years her hull and engines had been under construction. Twenty feet longer than her sister ship and incorporating the latest ideas, her vital parts protected by a steel deck of from three to six inches and by a belt of armor on the sides, with funnels of enormous height to keep her furnaces blazing without resorting to forced draught, with a battery of eight 8-inch rifles so mounted that six of them can be trained together upon any point of the compass, and a powerful secondary battery of rapid-fire guns and torpedoes, this latest addition to our naval strength may be confidently reckoned as the peer of any similar construction the world over. Nothing but a battle-ship could whip her, and her great speed of 21 or more knots would enable her easily to keep out of the way of these more powerful but slower craft. Her coal capacity will permit her to steam at full speed 1,792 knots; at the usual cruising speed of ten knots she would be able to cross the ocean and return without re-coaling. Her complement will consist of 566 officers and men. When completed, she will have cost upward of \$3,000,000, exclusive of ordnance and armor.

The Riots in Constantinople.

The statements of the cause are, at this time of writing, conflicting. So far as can be made out, a delegation of Hunchagists (an Armenian faction that advocates resort to revolution and physical force to right their wrongs) proceeded, a week ago Monday, to the gate of the Sultan's palace to present a petition for a redress of grievances. They were arms concealed upon their persons. Police, warned of their approach, blocked their way, preventing them from exercising their right. A collision occurred. The Armenians were beaten back. Many

were killed or wounded, the latter being treated with extreme barbarity. Then the Softas, the Mohammedan theological students, assembled, and the unfortunate Armenians were chased and maltreated, their homes entered, their women brutally assaulted, their shops pillaged, and hundreds of them arrested and thrown into prison. The disorder continued several days. Ninety-two wounded Armenians are in the hospitals; it is not known how many were killed. During the fracas the Sultan was said to have been panic-stricken. He probably remembered the bloody scenes of about twenty years ago when Abdul Aziz was murdered. He had the good sense, however, to get rid of Said Pasha and call to the helm as Grand Vizier Kiamil Pasha, who during a previous term of office guided the Porte through a series of crises with the greatest skill. Kiamil Pasha is one of the most enlightened public men in the Sultan's empire; but unless he can induce his royal master to release the imprisoned Armenians and redress their grievances, the growing indignation of Christian nations will ere long reach the point of intervention, and other hands will right the wrong.

Revising the South Carolina Constitution.

Some novel and radical changes will be made in the fundamental law of the State of South Carolina if the decisions reached thus far by the Constitutional Convention are sustained by the people. Rigorous provisions against corporations have been agreed to — prohibiting stock-watering, and discrimination in charges or facilities for transportation; requiring the legislature to deal with trusts, monopolies, etc., by special enactments; and establishing a railroad commission. The Convention, after prolonged debate, decided (58 to 49) that divorces shall never be granted within the State for any cause whatsoever; and even went so far as to refuse to recognize divorces granted in other States. Mixed marriages have been made illegal. The section, as adopted, reads: "The marriage of a white person with a negro, or mulatto, or any person who shall have any negro blood, shall be unlawful and void. And the parties to such marriage shall be punished as the General Assembly may prescribe." Senator Tillman's dispensary plan — empowering the General Assembly to forbid the manufacture and sale of alcoholic liquors by private parties, and to authorize State, county and municipal officers to buy and retail the same, under proper restrictions, but with no pecuniary profit to the State — was adopted. The committee on Suffrage submitted, on the 1st inst., the long-looked-for Article for which the Convention was especially called. It provides for a residence of two years in the State, and a registration of voters, each of whom must be able "to read and write any section of this constitution;" or must show that he pays taxes on \$300 worth of property in the State, "provided that" — and here comes the cunningly-devised discrimination — "at the first registration under this constitution and up to January 1, 1898, all male persons of voting age who can read a clause in this constitution, or understand and explain it when read to them by the registration officer, shall be entitled to register and become electors. A separate record of all illiterate persons thus registered shall be filed, and such persons shall remain during life qualified voters," unless disqualified by certain specified crimes. An attentive reading of this provision will show how readily a registration officer, taking his cue from the framers of this Article, can "qualify" permanently every illiterate white man and disqualify and disfranchise by wholesale the Negro population. Another provision permits school directors to divide the school fund in accordance with the taxes paid — another iniquitous scheme for hindering the qualification of the blacks and "perpetuating ignorance by constitutional law." The whole aim of this Suffrage Article is to circumvent the XVth Amendment to the Constitution of the United States. If the people of South Carolina adopt it, they will incur odium, and by degrading a large portion of the population they will sharpen race antagonism and invite ultimate vengeance.

Our Contributors.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

I.

Prof. W. T. Davison, D. D.

IN resuming, at the kindly request of the editor, the articles which have appeared at intervals during the past two years in ZION'S HERALD, a slight change has been made in the title. A corresponding change will be found in the subject-matter. It has been thought desirable, while giving prominence to a theological element in them, not to pass by the religious; and in describing and commenting on the currents of religious thought in the Old World not to forget those of religious life. The two are closely connected, but readers of the HERALD will probably not be sorry to have their attention more explicitly directed to the practical and experimental side of religious life on this side of the Atlantic.

Curiously enough, within the compass of a single week there have been four typical deliverances given by representative men on the subject of the

Reunion of the Churches.

The Archbishop of Canterbury has issued a pastoral letter upon it; Cardinal Vaughan has delivered an address upon it before the Catholic Truth Society; Archdeacon Wilson has preached a notable sermon on the subject at Grindelwald; and Dr. Parker has written to the *Times*. In the same newspaper which gave an account of the above utterances was to be found a notice of a movement on your side of the Atlantic, in which a number of Episcopalian and Presbyterian ministers and others propose to try to carry out the "Lambeth" basis of reunion, though it does not exactly appear how they propose to get over the crucial difficulties connected with the "historic episcopate." The subject, therefore, "palpitates with actuality" on both sides of the water. On closer examination, however, there seems to be very little reality about the discussion. The burden of most speakers and writers is: "How happy we should be, if all were united! Why not give up those unfortunate crotchets of yours and come over to us?"

Cardinal Vaughan, of course, has only one solution of the problem. "The first condition of reunion must be that all should accept whatsoever the church teaches on all matters of doctrine," including, first of all, "the admission of the Roman claim, that the Pope has received by Divine right authority to teach and govern the whole church." It is delightfully simple, and obviates the need of all discussion and mutual arrangement. The Cardinal is good enough, however, to say that there are two ways in which this may be done. One is that of "a corporate or national act of submission;" the other, "by individual conversions increasingly multiplied." Considering the rebellious obstinacy of the English people as a whole, he inclines on the whole to the latter alternative, and contemplates with serene—or shall it be said, fatuous?—satisfaction the prospect of the "reunion of churches" by means of "individual conversions increasingly multiplied" to his own infallible communion.

The Archbishop of Canterbury is only a little better. He resents with natural indignation the recent letter of the Pope to the English people, which entirely ignores the English Church. The Archbishop appears to forget, however, that that is precisely the attitude of a large majority of the "priests" of his own communion to the non-Episcopal churches of this country. He tells the Pope, in the most courteous language, that recognition must precede reunion. There can be no alliance between two countries, one of which refuses to recognize the established government and ambassadorial rights of the other. But, *mutatis mutandis*, that is precisely what Presbyterians, Methodists and others have to say to the ecclesiastical assumptions of Episcopallians who smile at the idea of acknowledging "the sects" as churches. The Archbishop of Canterbury holds that the Anglican communion rests "an overwhelming duty from which it has hitherto shrunk;" that it is "not uncertainly marked by God to bring the parted churches of Christ to a better understanding and closer fellowship." That is a high calling indeed, for any church; but it needs much wisdom and grace to walk worthy of it, and in practice the interpretation of the saying amounts pretty much to this, that if Dissenters would become

Episcopallians, and Papists give up the Roman supremacy, all might be happily sheltered together in the broad bosom of an Established Church and tread happily together the *via media* of Anglicanism, on which Newman poured such merited and unmeasured scorn more than forty years ago.

All Anglicans are not of the same type. Archdeacon Wilson is an able Broad Churchman, and is well aware that these archiepiscopal platitudes mean little and come to nothing. His basis of unity is very broad—and airy. In doctrine, he says, men can never agree, and this matters nothing, for doctrine is of no importance, except "provisionally and for educational purposes in dealing with immature minds." No sensible man cares for doctrine, religion "belongs to the sphere of action and feeling." We can agree about Christian conduct and Christian temper—or easily approach one another on these points—and our one hope of unity lies in our agreeing to give "far greater emphasis to united principles of conduct" and giving to "speculative" questions the go-by altogether. Once agree upon this fundamental principle, and all would be easy. The Archdeacon could then "look forward to seeing a larger Church of England, animated by this spirit of unity," in which all Nonconformists would be embraced, much as the Dominican, Franciscan and other orders have their place in the Church of Rome, "with entire abandonment on their part of the policy of disestablishment and disendowment of a national church of which they will have become integral and highly influential and effective members," etc., etc., etc. The appending of a summary "etc." to the Archdeacon's projects is not very respectful, but it precisely describes the attitude of mind in which such sublimely futile proposals must be regarded by earnest and convinced members of Christian churches on all sides. "Be philanthropic and hang theology," is a conveniently brief summary of duty and belief; but the time has not yet arrived at which a union of churches on that basis is possible.

It does not therefore follow that all the current talk about reunion is useless. These and other public utterances—for space fails to describe Dr. Parker's characteristic contribution to the subject—represent only the official flourish of trumpets. The important fact is, that whatever tune be played on the respective bugles, meanwhile men of the various regiments are fraternizing. Christians are getting to know one another better, and therefore care less to fight one another. They are not coming to believe with Archdeacon Wilson that Christian doctrine is of no importance, but they are fast coming to see that it is much higher and deeper and wider than they had supposed. They do not believe that questions of church order and organization are unimportant, but it is easier than it was to keep them in their place. And quietly thoughtful Christians, men and women who do not write to the newspapers or speak at conferences or propose *crenics*, know one another better, understand one another's position better, and are coming to find out that the Church of Christ on earth is rather a bigger thing than they had supposed; that, as the German proverb has it: *Hinter den Bergen sind auch Leute*—"Behind the mountains, too, are people." And in that way, perhaps, reunion will come, when cardinals and archbishops do not expect it.

There are other forces, however, silently but potentially at work. Let me illustrate from a single publication of the present month, which may well appear to have nothing to do with the subject.

Prof. Harnack's "Sources of the Apostolic Canons" has been translated and published in an English dress, with introductory essay and all the rest of it. This means that ideas born of German research and hitherto familiar only to scholars, are being disseminated and reaching a wider audience. A "Treatise on the Origin of the Readership and other Lower Orders" of the early ministry of the Christian Church, sounds abstract and unpractical enough. But these few pages of ecclesiastical Greek, edited with erudite notes and accompanied by an explanatory dissertation, shed a flood of light upon matters which are eagerly debated today. Prof. Harnack seeks first to establish the date of his document, "The Apostolic Canons," in its present form; then analyzes it into its component parts, "Source A," "Source B," and the rest; then fastens upon certain significant clauses concerning the relations of presbyters, bishops, deacons and readers; and, lo! a

little history of these orders and their mutual relations is unfolded before the eyes. The dry ecclesiastical regulations yield up their buried secrets and a living church appears, with a living, growing, developing ministry, the meaning and laws of development being gradually made plain. We need not overrate the importance of the pamphlet here worked up into a book. At present the *Texte und Untersuchungen zur Geschichte der altchristlichen Litteratur* of Harnack and Gebhardt interest only scholars. Prof. Harnack is not infallible. Some of his conclusions in this particular instance will be questioned, though his chief positions are unassailable. But the point about which there is no doubt whatever, is that the historical method in its application to early church history is rapidly making quite impossible many of the assumptions concerning episcopacy, ministerial orders and kindred topics which were set up to promote church unity, but now are effective barriers against it. Churchmen have not yet got over the publication of Bishop Lightfoot's essay on the Christian ministry, but that by no means represents now the high-water mark of knowledge concerning the process by which the orders of the church catholic came to be what they are. The writer of the essay prefixed to Prof. Harnack's treatise speaks of the work he and others are doing as "disintegration," but it is the disintegration of which we read in the Epistle to the Hebrews, "the removing of those things that are shaken, as of things that have been made, that those things which cannot be shaken may remain."

In this connection it seems appropriate to notice that the reception given here to

Prof. Driver's "Deuteronomy,"

published simultaneously in England and America, augurs well both for the book and the progress of Biblical study. It is selling rapidly in the dullest of the dull season. It is being reviewed as such a book ought to be reviewed—with respect, with care and patience; not with immediate acceptance of its position, but with the recognition that some such opinion concerning the date and authorship of Deuteronomy is likely ere long to prevail. It is well that in the projected "International Critical Commentary," of which this is the first volume, English and American scholars are found freely collaborating. That kind of union can easily be effected and is sure to be fruitful of good.

Handsworth College, Birmingham, Eng.

HOW MY CHURCH PAPER HELPS ME.

The Personal Testimony of Representative American Laymen.

A FEW weeks ago I asked a number of well-known laymen for their opinions concerning the value of the religious press, and suggested that a personal testimony to the benefit they had received from reading their church papers would be particularly appreciated. My object in making this request exclusively of leading laymen was two-fold: First, to secure an illustration of the fact that Christian men occupying exalted stations in life have a deeper interest in the welfare of the church than is popularly supposed; and, secondly, to emphasize the fact that the wisest men among us are appreciative readers of the church paper, and do not hesitate to acknowledge their indebtedness to it. How far I have succeeded in my object the following letters (the most interesting reading, by the way, I have come across recently) will fully unfold. P.

Major-General Oliver O. Howarth,
Burlington, Vt.

IN answer to your kind letter, I may say that since my joining the church, about thirty-eight years ago, I have always taken a family religious paper. I hardly know how a man could have a fair view of the church's missionary work without the religious paper. Even touching secular matters, the editor's summary is the best review I get of what I have learned from the dailies. The Christian papers have been uniformly high-toned and utterly free from degrading sensations, and all of them have been well edited. In my judgment a Christian family ought to have a good religious journal.

Hon. Elijah A. Morse.

Member of Congress, Twelfth District, Mass.

I TAKE the leading religious newspapers of the country, and as a public man and a member of Congress I find the editorials and comments of these papers upon public affairs and questions of the day instructive and exceedingly helpful to me in the discharge of my public duties. The high moral and religious ground from which these observations and editorials are written, and the absence of political animosity, make them especially instructive and helpful. All great moral reforms, all great

charities and philanthropies, the cause of education, the cause of good citizenship and good government, are being promoted and set forward by the religious press of the country, and they are doing much to hasten that day, so long predicted in the Book, when none shall say, Know thou the Lord, for all shall know Him, from the least even unto the greatest.

Anthony Comstock.

Secretary N. Y. Society for Suppression of Vice.

SATURDAY finds me always weary, worn and exhausted. I take great delight in my Sunday papers, for it is like drinking from a bubbling spring under the shade of a wide-spreading tree. In other words, I feel lost without the religious newspapers on Sunday. I find sermons and religious subjects discussed by able thinkers, and am able to see the various phases of religious work without burdening my weary brain by extended research.

Judge Hiram L. Sibley, LL. D.,
Marietta, Ohio.

CHURCH papers help me, and to an important extent will aid all, I think, in several ways.

1. Better than any others they give religious news—tell what the church they represent is doing at home and abroad; spread out in panoramic view, as it were, its achievements in saving men from their sins.

2. In editorial and other articles they ably discuss all "live" questions of morals, religion, ecclesiastical polity and administration, showing thus the nature and agencies of church work; how its machinery is operating, whether it needs mending, renewal at one point or entire change at another.

3. Further, I find critical and other discussions of history, philosophy, education, literature, the arts, sciences and new discoveries. Added to these are valuable expositions, from the Christian point of view, of principles involved in what belongs distinctively to the ethics of our social, political and industrial life and action. Crowning them are fearless exposures of vice and crime, with their consequences, whereby the moral indignation of the times is expressed, and the public conscience aroused. These things are not all done, of course, in every issue. Still in a good church paper something always can be found of interest to old and young, the cultured as well as the untrained, to comfort the tried and solace the sorrowing. In brief, it contains food for mind and heart—is a fountain, so to speak, from which all may drink and be refreshed.

4. The sensational filth and falsehood which disgrace portions of the secular press never stain the fair pages of a properly managed church paper. Though not faultless, perhaps, it is in some measure imbued with the spirit of the Master, and so enters the home as a teacher and symbol of purity and good-will. The Christian family without one, as it seems to me, is as badly off as a merchant or manufacturer without market reports. Spiritual paralysis and death often will follow in the one case, as do losses and bankruptcy in the other. Putting the pulpit as the right, the church paper is the left arm of power in propagating moral truth and quickening religious zeal. God speed the day when every household in the land shall take and pay for one! No equal investment will bring quicker returns or larger profits.

Hon. William H. Jackson,
New York.

I AM glad to say a good word for the religious press. By all means let us increase the use of our church papers, and set their standard as high as possible, both in literature and information. Five different papers are read in my family every week, and each paper is helpful in its own way. The religious papers are especially helpful in preventing the reading of the secular papers on Sunday, and the summary of the news must be valuable for those who have little leisure on any other day.

Judge G. G. Reynolds,
Brooklyn, N. Y.

WHILE the secular papers pay some attention to religious matters, the information they furnish is necessarily scanty, and often inaccurate. I do not see how a man can keep in touch with his own denomination or understand its work, nor how he can be intelligent as to the questions and movements of the religious world of today, without an attentive reading of at least one good religious weekly. Such a reader will also find his paper to be a great stimulus to his piety and zeal.

William W. Smith, LL. D.,
President Randolph-Macon College, Va.

YOU cannot exclude secularism from the Sabbath unless you furnish religious occupation and reading in place of secular. The Sunday-read newspaper is a certainty; what sort of paper shall it be? (2) How can the forces of a great organization be kept in line and directed upon strategic points without the widely circulated organ? (3) The pulpit is extended to the homes of the sick or the afflicted, and fresh Gospel messages are sent on a grand evangelical tour weekly by the religious press. (4) The church impresses its opinion on public matters in a way that is understood and respected when

It speaks through a well-supported press. Witness the Sunday closing of the Chicago Exposition, and the speedy abandonment of the Atlanta bull-fight at the demand of the religious press. Reasons for the religious press are thick as blackberries in July. I am too weary at this writing to do more than show a willingness to aid the cause by sending these which lie on the surface.

Hon. T. B. Sweet.
Topeka, Kan.

THE faithful reading of my church paper is as essential to my having a correct, clear and full knowledge of the progress and present conditions of my church, and of the progress of religion generally, as is the reading of my secular paper in order to have a correct knowledge of the daily progress and development of the country in which I live. I cannot understand how any man can be an intelligent member of a Christian denomination without taking one or more of its publications to keep himself informed about it. In my religious paper I find continued incentives to strive for the highest possible religious attainment, and every week a constant setting forth by men of large experience of the most approved methods of working for the upbuilding of the kingdom of Christ on this earth, helping me to make my weak efforts accomplish the greatest results. I would sooner forego half the public religious exercises of my church than be without my religious paper; for it is impossible for any one preacher in a week to evolve the multiplicity of helpful religious thoughts that are to be obtained from one issue of a weekly religious paper, the result of the combined effort and thought often of a dozen or more persons of wide experience and much study of the topics treated.

May you succeed in getting a religious weekly paper into every home of the church!

"PICKED-UP PRAYERS."

James Buckham.

THERE was a certain good woman whose beneficent, old-fashioned life was largely spent in attending to the God-given duties of that place where charity is reputed to begin. And in the imagery of her daily task she was once inspired to say of the invocations of a worthy but too conventional clergyman, that he "made the most picked-up prayers of any man she ever heard."

Now what, in the parlance of cooking, is meant by "picked-up?" Old scraps of pious phraseology, insipid through long usage, assembled in a thin gravy of rhetorical speech, seasoned with a dash of what Carlyle calls "the boo-hoo of premeditated pathos," and served up to the Almighty in lieu of something warm and genuine, the first-fruits of heart and life and thought—was not this, think you, very much what the dear, wise, old-fashioned woman meant to describe?

Well, there are very many such prayers at any rate—mere drippings of fluent commonplaces, offered to God with all the seriousness and reverential aspect of one bringing tithes of his best to the altar. With folded hands and uplifted countenance, the man of God sends up a stream of words, words, words; words that come to his lips like reminiscences, far-off echoes of thoughts that have once been veritable heart-cries and soul-pleadings, but are now muffled and vague; words that follow one another in a certain rhythmic cadence, somnolent, meaningless, as if the wind were sighing in the pines; words that carry no more of the real heart of the man than the moonlight carries of the moon.

How many clergymen think out one word of their prayers before they stand up to speak to God? A week of thought, perhaps of tears and spiritual struggle, has been given to the sermon which they will speak down to the people; but not a thought, not a tear, not a soul-struggle, to the address that goes up to the throne of God and the shining ranks of angels! To the heavens they speak what comes. To the earth they speak what they have gone far to seek.

But sometimes, you say, the spontaneous, the impromptu prayer is the truest and best. Yes, sometimes—and from some men. But back of the impromptu prayer, if it be a true and inspiring one, must be a heart overflowing with present emotion, a mind surcharged with the fire of a burning message, a consciousness from which the professional, the ecclesiastical, feeling is entirely purged out, leaving only a man consumed with a great yearning to speak to men on the level of their mutual imperfections and aspirations. Henry Ward Beecher could make an inspirational prayer. So could Phillips Brooks, when he cut loose from prescribed forms. Perhaps there are a score of living American preachers who can make inspirational prayers. But the ninety and nine—can they? No more than they can make inspirational poems. (Alas! how many of them try!) The average clergyman's impromptu prayer is the

dullest, dreariest, most conventional, cut-and-dried, soulless and bodiless production that passes under the name of public utterance. People who can readily keep awake during a thirty-minute sermon cannot for the life of them keep from dropping or wandering off during the ten-minute prayer. Reverence used to keep them from nodding. But ah! since it has become so evident that the minister himself infuses but a show of reverence into his praying function—standing before God and repeating a lot of pious phrases which he has picked up and memorized like a parrot—how can the benediction of reverence fall upon the bowing congregation? Think of addressing God as you would not venture to address the chairman of a political convention, with a lot of platitudes and ohs and ahs and archaic vocatives, all in that dreary, plaintive monotone, that Carlylean hoo-hoo of premeditated pathos! If you did not put some vitality, some thought, some present force and freshness, and some small measure, at least, of originality and pertinence, into your remarks to the chairman of the political convention, how long do you suppose he would allow you to abuse the floor? And yet, without a conscience-prick or a shadow of apprehension, a man will address God as he would be ashamed to address a fellow-man!

Let the churches and the Christian community demand a reform in public prayers. Let us have them written out, thought out—anything that will infuse them with freshness and timeliness and meaning and adaptability and the reverence of pertinence. Oh! the sacrifice of inflicting such namby-pamby, meaningless prayers upon the all-hearing God! Let alone the sufferings of the congregation, is it to be supposed that God does not groan in spirit at such empty platitudes? Better, far better, use some of the grand old forms of thought-out prayers, than try to make an impromptu, so-called original prayer without any thought in it at all.

But, best of all, O man of God, pray over your prayers, think over them, put yourself and your world and your community and your congregation into them; and remember, from O to Amen, that you are addressing the grandest and noblest and most intelligent and most important and most loving Being in the whole universe!

Boston, Mass.

THE NEGRO AT THE ATLANTA EXPOSITION.

Louise Dunham Goldsberry.

IN the Atlanta Exposition no building and enclosed exhibits merit more conspicuous attention than those of the Negro. Ten years ago such prominence would not have been possible here in the very heart of the Rebellion. The building was constructed entirely by Negroes. Booker T. Washington, a Negro, was one of the speakers at the opening of the Exposition, Sept. 18. The various schools have allotted space, and the displays are wonderful. Near the entrance, the first Negro pharmacist in the United States has an exhibit. Hampton Industrial School shows the carved furniture and dresses, the knitting and skilled needlework, her pupils are taught. What a transformation since the days when a Negro had no soul—only body enough to serve another body wearing a different skin; no honor, no chastity, no religion save that of martyrdom—walking with God in the furnace. What a contrast are these clear-eyed, strong-faced men, who dare say "I am a man," to the bent and sad and hopeless-hearted, picking cotton under an overseer's curses, thirty-odd years back! Lincoln and the black man! Father of a million slaves metamorphosed into a million men! Who ranks with Lincoln among the saviors of a nation save Moses, the leader of the Hebrew bondsmen? It is not possible to cross the threshold of this Negroes' Building without paying tribute to their dead liberator!

Architect, sculptor and artist; warm runs the blood under the black skin that brings forth work from the divine heritage of genius. And significant prophecy of waiting futures, to the race born out of fire and blood, is the fact of this prominence in the cotton States Exposition in Atlanta.

From Greenleaf College, S. C., is a group of paintings highly creditable. Skin does not show in art or science—only the results. One picture in particular is noteworthy—an old Negro shaving, eyes turned downward in dignified effort to see the lather on his chin.

Naturally, out of the aggregate, are objects more interesting than the average. Such are an engine that runs by steam, made

by a boy who cannot walk and has never been to school, and a model of a two-story, bay-window house, with picket fence, made by a lame lad. An odd bit of ingenuity in the Knoxville school exhibit is a house of cornstalks, fitted with cornstalk furniture and inside stairs, carved out by a penknife, the work of a fourteen-year-old boy. It is scrolled and ornate; the boy had never seen a city until the model was taken to Nashville for the Exposition. It is a fac-simile of the house where his mother works, even to the pictures on the walls. A spinning-wheel over one hundred years old, for which \$100 has been refused, is prominent here, and a ship model valued at \$1,000.

By far the most beautiful and complete exhibit is that of moths and butterflies, pressed flowers and birds, from Central Tennessee College. It is really a marvel of perfectness, and has been collected and arranged by pupils since school closed this summer. In connection with this exhibit is a collection of African curios made by Miss Patton, a broad-browed, gentle-faced girl between thirty and thirty-five years of age, a graduate of the Literary school and a physician graduated from Meharry Medical College. She went to Africa as a self-supporting medical missionary, and returns to Monrovia after a year's rest. Her collection, which is surmounted by aboa-constrictor's skin, is artistic rather than barbarous. It but deepens interest in this strange race, to see it in savagery thus, in the midst of its refined civilization—the carvings and platings and dark thought wrought out, with scholarly men for their exponent. "I want to go to Africa as a naturalist," said the bright young man in charge of this exhibit. And doubtless he will; the race-brains are growing keen under cultivation.

The Memphis exhibit is in charge of a sweet-eyed woman who has a music school and kindergarten in Memphis. Its salient feature is the fine needlework done by old women who were three and four times sold. Said she, "My husband's mother was sold four times. She wanted to send something to the Exposition, and she brought out this old paper in which she was advertised for sale. 'Don't lose it,' she said to me, with tears in her eyes." It was the *Kentucky Gazette* of 1822. Here are advertisements for "a man named Tom;" a reward of \$100 for return of the runaway. Here, in a column with houses for sale, "a light-colored girl" is also offered. These old newspapers are treasured and hoarded by the old grandmothers of the race—fallen to them as keepsakes when the family was sundered on a master's or mistress's death.

Most of the patents are Government property, not yet opened for exhibition. Said a colored girl from the North: "We could have filled three times this building had the colored people in the North re-

sponded more freely; but they feared Southern prejudices. This would not have been possible a few years ago!" Nor would it; but the most obstinate prejudice vanishes before the upward march of the black man!

The District of Columbia exhibit shows two large pieces of intricate crocheting done by a blind girl; also a teakettle, perfect in every detail, made by a man 94 years of age, out of a one-cent piece of 1804 date. Here is the usual amount of needlework.

Howard University for higher education was established in Washington, D. C., by Gen. O. O. Howard. Brains under black skulls think and invent if they have opportunity. This school has on its records names of 162 preachers, 135 lawyers, 175 teachers, and 618 physicians and dentists it has educated.

It is a singular fact that Chicago, the extreme North, refused place to the colored American citizen; yet Atlanta, the former co-master of that race and man, cordially granted place and cordially gave aid where aid was necessary to make the Negro exhibit the success it is.

Bishop Gaines and Hon. H. A. Rucker of Atlanta presented the desire of the Negro for representation at the Exposition to Samuel M. Inman. Through him it reached the commissioners. The *Atlanta Constitution* favored it, and with all haste colored commissioners were selected. Their chief is a young man under thirty, a man with a fine education and all the white man's requirements to be called a gentleman. Professor Washington and Bishops Gaines and Grant appeared before Congress to ask for an appropriation; the chairmen from the eleven cotton States were called in concave in January, Chief Penn selected, and the work properly organized. While the building is a national cynosure of Negro construction, it is not generally known that many of the largest buildings in the South were built by colored labor under colored contractors. Education is prominent in each exhibit; mechanical skill is visible in the furniture and carriage work and agricultural implements; and inventive genius is shown in the patents.

The building was paid for by the Exposition Company, and the exhibitors allowed free space. Other exhibitors are charged \$1 per foot for space. Colored soldiers participated in the opening-day parade. And to the lasting praise of the South be it said, she gave the Negro full recognition as an honorable competitor in the effort for distinction as an American citizen—right here among the cotton-fields where he used to toil for her, and the auction-blocks where the public auctioneer catalogued his values as a chattel, and knocked him down to the highest bidder. Little wonder the beautiful city is proud of her protégé—and the Negro appreciates her courtesy!



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Epworth League.

THE ST. JOHNSBURY CONVENTION

Rev. George S. Butters.

THE sixth annual convention of the First General District opened at Grace Methodist Episcopal Church, St. Johnsbury, Vt., Wednesday afternoon, Oct. 2. A finer day for the meeting or a more beautiful town would be hard to find. St. Johnsbury is indeed a city set on a hill. The surrounding hills were glorious in their colors of green and red and brown and gold. For natural beauty this town in grand old Vermont cannot be surpassed.

Rev. Thomas Tyrie, pastor of the church, and his assistants, had made the most careful and complete arrangements, so that everything moved with harmony and a dignity becoming a gathering of Christian young people. The residents of the town had shown a most hospitable spirit and the places of entertainment gave the best satisfaction. In addition to the pastor of Grace Church, Rev. Joseph Hamilton, the presiding elder, and Rev. I. P. Chase were very thoughtful of the delegates and in many ways added to the enjoyment of all who met them. In fact, it ought to be said that Vermont Methodism, through its pastors and laymen, did itself great credit in every particular.

The Prelude.

For the sake of those who had to come on early trains, a preliminary meeting was held Wednesday afternoon. It is a misfortune to all of the delegates who had to miss the inspiration of this helpful service. Rev. I. P. Chase conducted devotional exercises.

President M. M. Taylor then gave an address on "The Master's Use of What's Mine." It was an eloquent and earnest presentation of the thought that the Master can best use us when we put ourselves into His hands. To reckon ourselves His and to obey Him in everything, is the true way to realize the highest efficiency in His work.

Rev. Willard T. Perrin followed with an address on "Something Worth While for the Financial Department." It was a plea to the Epworth Leaguers to train the givers of the 20th century in the doctrine of Christian stewardship and the habits of systematic and proportionate giving. (1) God's call for money. From missionary fields abroad and at home. One thousand millions of the earth's population even now are unevangelized. By the needs of the city, the wants of the colored people, and the demands of our growing country. (2) Where is God's money? The people of the United States have sixty-five billions of it. Thirteen billions of it are in the hands of Protestant communicants; twenty-three hundred millions of it in the possession of members of the Methodist Episcopal Church. Our people save up annually about seventy-six millions above all expenses and benevolences, and gave last year only about one million to carry the Gospel to eight hundred millions of heathen. (3) How can God's money be secured for God's use? Our present method is inadequate. The true method is first to teach the people that all they have belongs to God, and that they are simply God's stewards; and, secondly, to train them to systematically give at least one-tenth of their income to God's work. To this magnificent task of thus training the men and women who are to carry on God's work in the coming century I summon the financial departments of the 15,000 chapters of our Epworth League.

The evening service was the beginning of the convention proper. After devotions conducted by Rev. J. P. Kennedy, of Boston, Rev. Thomas Tyrie gave the following address of welcome: "Mr. President and Fellow Epworthians: I bring you the greetings and a cordial welcome from our people to our hearts and homes. We have anticipated your coming and prepared for your comfort with pleasure. We are ready to take care of five hundred of you, and we hope that number will be present. St. Johnsbury, like Jerusalem, is 'beautiful for situation.' We have pure air and healthful breezes. Our summers are delightfully temperate, while in the winter we are happy with the mercury ranging from 18 to 30. Not only our homes, but our public institutions, are open for your inspection. We expect your coming to be a great blessing to us. We hope you will take a greater one with you."

Rev. L. P. Tucker, president of the Vermont Conference Epworth League, followed. He said: "There are 5,000 Epworthians behind the door which I open. They are as holy and loyal as any that ever kept step to the music of the kingdom of the Cross. I greet you in the name of the spirit and genius of the commonwealth of Vermont. In behalf of our Conference Epworthians and the spirit of our noble manhood, I bid you a cordial welcome."

The response was by President E. M. Taylor: "We are grateful for a welcome as Epworth Leaguers into the State of Ethan Allen and his Green Mountain boys; to a State whose early controversies on questions of personal liberty had considerable influence in hastening the American Revolution. We are not ignorant of the fact that Vermont soil was stained with the first blood of the Revolutionary war. Nor indeed does your honor rest alone in historic achievements. The great business interests of the present day represented by the Fairbanks and the Estey's furnish illustration of indomitable business tact and energy consecrated to the great

benevolences of Christianity. In the words of your own poet:—

"Vermont, noted for men, women, maple sugar and horses;
The first are strong, the last are fleet,
The second and third remarkably sweet,
And all uncommonly hard to beat."

After a selection by the Schwestern Quartet, Rev. F. C. Haddock, of Middletown, Conn., gave an address on "The Lost Idea." Every individual object of existence has within it thought, a plan, a purpose, an idea. The tendency in things to become what they ought to be is just the effort of nature to realize this idea or plan. Where an existence embodies several ideas, there is some central idea, the manifestation of which determines perfection. Illustrations were drawn from matter, chemistry, crystallography, and plant and animal life. Wherever this determining or highest idea is not realized, or is not tending toward realization, there is failure. An apple tree may be a success for art, but if it bears no apples, it is a failure. These remarks are true of man. He is a complex idea. What is his highest possibility? Not physical or intellectual. Only in spiritual development is man a success. This wanting, he is a failure. When Christ appeared, the idea of man was a "lost idea." Christ revealed man. But He also reveals man's true environment, that is, the kingdom of the unseen. Christ was the centre of a great movement running through history and seeking to disclose and realize the lost idea. That movement makes for righteousness, the development of our highest possibilities. Here is the explanation of history. I call it the "eternal drift," the "gulf stream" of life. New phases of that movement are appearing today. The Epworth League is a part of that vast on-going. It was an inspiration. Its purpose is to find for others the best thought of God for them. It says: "Look up! Lift up!" See the plan! Swing into the circles of divine power.

Thursday.

The sunrise meeting at 6 o'clock was attended by a large company, and 113 testimonies were promptly given. Rev. Geo. S. Butters, of Fitchburg, was the leader.

The morning session was opened at 9 o'clock. Rev. Joseph Hamilton, presiding elder of St. Johnsbury District, conducted the devotional service.

The sermon was preached by Rev. Wm. J. Thompson, of Grace Church, Worcester, from the text Joshua 1: 9: "Be of good courage." I would not do injustice to this masterly discourse by attempting to outline it. I sincerely hope it will be published in full in our HERALD.

Rev. C. W. Parsons, D. D., of Portland, Me., was unable to be present on account of illness. His place was ably filled by Rev. H. E. Foss, of Bangor, whose subject was: "The Epworth League as a Problem Solver." 1. The Epworth League is to solve the problem of the early salvation and attachment to the church of our young people. 2. The Epworth League is to solve the social question in the church. 3. The Epworth League is to solve the intellectual problem in the church. 4. The Epworth League is to be one of the chief factors in the solution of the great moral problems of the age. 5. The Epworth League is the solution of the future of Methodism.

Rev. Franklin Hamilton, of Newtonville, Mass., next addressed the convention on "The New Patriotism." He said: "Twice memorably in the history of our land has the civic conscience and heart responded promptly to the call for patriotism. I desire to emphasize the third great occasion for a patriotic war. Never has there been such need of an exalted Christian patriotism as there is today. We do not find patriotic impulse among those to whom God has given advantages of wealth, social position and cultured leisure. We do not find patriotism active in the heart of the great common people. If we would not as a people forfeit our divine inheritance, the hour for a new patriotic warfare has come. Our country needs a vision of 'the better country,' an enthusiasm, a new conception of patriotism. To whom shall she look to give her these but to us her Christian young people? We have no continuing city, we are the patriots of a heavenly country. We will lift up our hearts and our hands to welcome the purest patriotism that the world can know. We will consecrate ourselves to the work of winning men to the standard of the Cross until this whole nation is come to the Christ."

The afternoon session was opened by devotional exercises conducted by Rev. L. L. Beeman, presiding elder of Montpelier District.

The business session opened with a brief report by President Taylor.

The general secretary, Rev. M. C. Beale, presented a most interesting report of the First District. He said: "We have record of 735 senior chapters; the membership must exceed 40,000. We are confident there are more than fifty chapters which have not reported. Within our territory are 33 Societies of Christian Endeavor, some of which are not yet affiliated with the Epworth League. Several Christian Endeavor Societies have this year become chapters of the League. So far as known, the most cordial relations exist between the two societies. The Junior work is admirably conducted by Mrs. Annie E. Smiley, of Ipswich, Mass., who has a record of 430 Junior chapters, having a membership of 20,000."

Mrs. Annie E. Smiley briefly outlined the year's work among the Juniors.

Mrs. L. L. Beeman spoke for the Woman's Foreign Missionary Society.

Rev. Mr. Douglass presented the fraternal

greetings of the Baptist Young People's Union of the State of Vermont.

Rev. Charles Tilton then gave an earnest talk on "Amusements." As it is published in pamphlet form, we advise our readers to secure it.

Rev. Charles W. Holden next spoke on "The Lamp of Reverence in Art." He said: Mr. Ruskin speaks of the seven lamps of architecture. I venture to speak of an eighth lamp, a light needed in all great art—the lamp of reverence. It may be said that pure spiritual worship can do without the fine arts, but the eye and the ear greatly aid in quickening the soul. The supreme purpose of art is to lead the soul to look upward. The artist must show us God in His world. This dictum is denied by many, but the unmoral and immoral schools of art have reached their limits. Literature has so large a place in life that we must look to it to help us out of irreverence. The novel that cannot be read aloud ought not to be read alone. Reverence is needed in painting. The painter must paint the soul. Eloquence, too, has its power to create reverence, and music carries itself clear, if it could, of all that defiles. When a new world is created the stars sing for joy. Great art has to do with great buildings, and beautiful buildings are architecture. If it is yours to build a church, yours is a solemn trust. Architecture gathers about it all the arts to enrich itself, but the highest achievements of art must be not for its own sake, but for man's sake—to make him look up and lift up, to make him the conscious temple of the Holy Ghost.

Principal Jesse M. Durrell was to have spoken, but as the program was an hour behind time, he graciously gave up his time to the Junior League. Mrs. Annie M. Smiley then conducted a Junior League parliament. She was assisted by Rev. Geo. B. Butters, of Fitchburg, who spoke on "What can the Junior League Do to Help the Pastor?" Mrs. L. L. Beeman, of Montpelier, on "Junior League Mission Bands;" Mrs. C. H. Talmage, on "Parliamentary Usage in Junior League;" Miss Cora B. Sargent, of St. Johnsbury Centre, told a story, "How Bob Broke the Commandments." Before the speaking about twenty-five Juniors dressed in white marched in singing a Junior League song.

Thursday evening the exercises were held in Music Hall. Devotions were conducted by Rev. L. O. Sherburne, of St. Albans, Vt. A violin solo was finely rendered by Miss Lillian Eddy, of Plymouth, Mass.

Rev. Willard T. Perrin, the new secretary, was introduced and enthusiastically received.

"The Conquest of the Twentieth Century" was the subject of the address of Rev. Dr. Geo. K. Morris, of Boston University. This century is remarkable for the emancipation of woman from the vestiges of the Middle Age servitude, and also for the discovery and recognition of the young people. The term "conquest" suggests conflict and some prize for which the contestants are striving. The young people's movement has something to do with this conquest. This young people's movement is hopeful because of what it does to the number of the followers of Christ. It tells the boys and girls that there is place for them. This young people's movement not only gives us more soldiers, but soldiers of a better quality. The average of the excellence of these young warriors surpasses anything the world has ever known. The church has been defective on its social side. Even today the church does not prevent the worldliness of society about it; but this recognition of the young people is changing this. Our churches have been deficient in the character of their own spiritual gatherings, but our young people are changing this. Our churches have been deficient on financial principles, but we are educating a better system. Out of this awakened movement among the young people the brotherhood will be driven out of sight and righteousness shall prevail in our municipalities. It will mean death to the saloon and the entrenchment of the principles of righteousness in every town and city.

A selection by the Grace Church choir was beautifully given.

Rev. R. L. Greene, D. D., spoke on "The Outlook." Two things are before us—opportunity the grandest and best, and power the greatest. Be true to the one and use the other, and everything is at your command. We can take this world for Jesus Christ if we are faithful. Are you ready? Are you consecrated to the work before you? My friend, there is need for an individual consecration and sanctification. But we also need the consecration and sanctification of the Epworth League as an organization. He closed with a graphic description of Sheridan's memorable ride, and made application of that great victory to the work of the Epworth Leaguers.

The closing service was the Lord's Supper at the church, conducted by President Taylor. It was a holy season, and its influence will never be forgotten.

At 11 o'clock the grand convention had come to its end, but it will ever be remembered by those who were permitted to be present as one of the very best in the history of the First District. Fully five hundred delegates were in attendance.

The following are the officers elected for the ensuing year: President, Edward M. Taylor, of Boston; first vice-president, E. O. Thayer, of Gardiner, Me.; second vice-president, I. P. Chase, of St. Johnsbury Centre, Vt.; third vice-president, W. J. Yates, of Rockville, Conn.; fourth vice-president, E. P. Herrick, of Springfield, Mass.; general secretary, W. T. Perrin, of Boston; treasurer, Wm. Flanders, of Newton Centre, Mass.; Mrs. Annie E. Smiley, superintendent of Junior League.

Snap Shots.

—Rev. Thomas Tyrie, pastor of Grace M. E. Church, St. Johnsbury, made a most agreeable host. His dignity, combined with his good nature, made him one of the marked men of the convention.

—Rev. Joseph Hamilton, the St. Johnsbury District presiding elder, made many new friends during the meeting. He has the happy art of cordiality combined with promptness and executive ability of no mean order.

—Rev. I. P. Chase has become well known to New England Epworth Leaguers by his attendance at our annual conventions, and also by his successful management of the Mercy and Help department. It was at the Portland convention in 1891 that his modest account of the literary work of some of his young people attracted attention to this Vermont pastor. He has proven himself one of the most successful League workers in our ranks.

—Boston Methodism had two strong representatives in the preliminary meeting Wednesday afternoon. Messrs. Taylor and Perrin won new laurels by their earnest and eloquent addresses.

—Mr. Charles R. Magee, our genial book agent in Boston, was most painstaking in his efforts for the success of the meeting. He personally conducted the excursion from Boston, greatly to the delight of the one hundred delegates who put themselves under his care. A resolution of hearty appreciation for his courtesy and kindness was passed.

—Rev. W. J. Thompson, who preached the sermon, made a splendid impression. He came into New England as a transfer, but has been so modest that many have not known of his pulpit ability. His day is coming, and may it be a bright one!

—Rev. L. P. Tucker, president of the Vermont Conference League, had a cabinet meeting during the convention. It was one of many indi-

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cations that he is wide-awake to his opportunities.

—Rev. Franklin Hamilton, of Newtonville, Mass., appeared for the first time on the First District program. He has the popular gift of the Hamilton family, but is even a more finished speaker than his talented brothers.

—The three presiding elders of the Vermont Conference were attendants all through the convention.

—Rev. Chas. W. Holden's finished paper was indicative of the refined mind which must prove an educator to those who listen to him.

—Treasurer Wm. M. Flanders was on hand with his accurate report and good-natured exhortation to delinquent chapters for that missing dollar. Few young laymen in New England have more friends among the ministers than our popular treasurer.

—Ex-President W. L. Haven and Rev. Geo. H. Spencer, the N. H. Conference president, made bright collection speeches which were successful from a financial as well as a literary point of view.

WOMAN'S HOME MISSIONARY SOCIETY.

THE fourteenth annual meeting of the N. E. Conference Woman's Home Missionary Society was held in the First M. E. Church, Boston, beginning Wednesday, Oct. 2, at 2 o'clock, and closing Thursday afternoon. The president, Mrs. G. W. Mansfield, presided with her usual grace and dignity at all the business meetings.

The opening devotional exercises were in charge of Mrs. George Skene, of Cambridge. The address of welcome, extended by Mrs. Almsworth, of Boston, was exceptionally cordial and eloquent. Mrs. John Legg, of Worcester, responded, wishing a mutual benefit to host and guest and the world made better.

The reports from district secretaries were enthusiastic, and showed progress on all lines.

Mrs. F. H. Lord, of Lynn, general mite-box agent for New England, read a paper on "The Mite-box." The boxes are like the tiny rivulets that feed the mighty river. The ideal mite-box is filled from personal self-denial.

Mrs. A. C. Clark, missionary at the Immigrants' Home, East Boston, made the audience acquainted with the practical working of the Home and gave many pathetic instances of suffering and need which she, through the resources and shelter of the Home, was able to relieve.

Miss Nellie Huff, from the Lucy Webb Hayes Deaconess Home, Washington, D. C., described the life in the Home, its helpful influence, and the practical use in mission work among the poor people of the theories which they learned in the lecture-room.

Miss Louise Manning Hodgkins, editor of the *Heavenly Woman's Friend*, was introduced and spoke, to the pleasure of the audience.

Mrs. C. F. Rice, of Cambridge, presided at the evening session. At the opening exercises Mr. H. E. Holbrook and Mr. Franklin Henderson each favored the audience with a song. Rev. C. L. Goodell read the Scriptures and led in prayer.

The address of the evening was given by Prof. Harriette J. Cooke, superintendent of the Medical Mission in Boston. She showed the terrible condition of the poor in Boston, the suffering of women and children through neglect, and the evils of the crowded tenements in the North End. After five years in city missionary work in London and Boston, she has found the best way to preach the Gospel of salvation is through the Gospel of healing as taught by Christ. Already 366 cases have been treated at the Mission, and 700 professional calls have been made by the attending physicians upon destitute patients.

Thursday morning Mrs. C. F. Rice read the Scriptures, and Rev. C. W. Wilder offered prayer. Delegates to the convention were greeted by the president and introduced.

The address of the president showed the progress of the work among immigrants, the new fields that are opening to the Society, and the increasing confidence in the work of the Society shown in many ways.

The annual report of the Conference corresponding secretary, Mrs. S. W. Floyd, of Somerville, comprised fitting words of eulogy for three members of the board — Mrs. V. A. Cooper, Mrs. A. R. Whittier and Mrs. C. L. Eastman — and also for Mrs. Daniel Dorchester, all of whom died during the year. The money contributed by auxiliaries this year has been used in schools and homes for the colored and white people of the South, for the Lucy Webb Hayes Deaconess Home at Washington, for Alaskan and Indian beneficiaries, to help on the building fund in the Spanish work at Albuquerque, New Mexico, and among the Apache Indians. Besides this, work has been carried on in our own Conference at Immigrants' Home and at the Medical Mission. Four new auxiliaries have been formed. There are 800 subscribers to *Woman's Home Missions*.

The treasurer, Miss E. J. Webster, reported total receipts \$4,504.08. There has been \$750 paid on the debt on Immigrants' Home. It was then announced that a gift was lately made by Mrs. James Mather, of Hyde Park, of \$100 for this debt, reducing it to \$650.

Miss M. W. Perry reported the work of the Immigrants' Home committee for the year, showing that an immense amount of work had been done by Mrs. Clark. The supply agent, Mrs. D. F. Barber, reported the largest amount of supplies ever sent out in one year. The annual report of Mrs. J. R. Farwell, secretary of religious periodical bureau, was read. Miss

White reported for *Woman's Home Missions*. Mothers' Jewels work was reported by Mrs. L. W. Staples, the secretary, who plead for more members, as the needs of the Home in Nebraska are very great. Miss Nellie Knowles, Conference mite-box agent, reported \$190 received from boxes this year. Mrs. C. F. Rice reported the work of the committee on the Medical Mission, and said that the responsibility of the Mission was assumed last July. A new office was created at this meeting — that of Conference Organizer. Miss May White, of Brookline, was appointed to that office.

The following officers were then elected: President, Mrs. G. W. Mansfield; vice-president, Mrs. C. F. Rice; corresponding secretary, Mrs. S. W. Floyd; recording secretary, Mrs. J. M. Leonard; treasurer, Miss E. J. Webster. Boston South District — Western Division: vice-president, Mrs. John Legg; secretary, Mrs. W. S. Clark; manager, Mrs. Horace Wilson. Boston South District — Eastern Division: vice-president, Mrs. Chauncey Jacobs; secretary, Mrs. E. Hyde; manager, Mrs. C. W. Pierce; mite-box agent, Miss M. E. Seaverns. Boston North District: vice-president, Mrs. G. F. Eaton; secretary, Mrs. Geo. Skene; manager, Mrs. L. T. Jeffs. Boston East District: vice-president, Mrs. J. H. Pillsbury; secretary, Mrs. L. A. Sanborn; manager, Mrs. Geo. B. Murray; mite-box agent, Miss Marlon Tewksbury. Springfield District: vice-president, Miss M. L. Jacobs; secretary, Mrs. G. F. Durgin; manager, Mrs. Newton Morgan. Delegate to National Convention, Mrs. F. W. Almsworth; alternate, Mrs. W. S. Clark. Alternate for corresponding secretary, Mrs. L. A. Sanborn.

Mrs. S. B. Alley had charge of the devotional exercises Thursday afternoon. Mrs. Floyd read a carefully-prepared paper concerning the legitimate use of money raised by the auxiliaries of the W. H. M. S. It was voted that it be published in *Zion's Herald*.

Mrs. D. F. Barber, of Newton, read a very interesting paper on the Bohemians and the Bohemian work, showing their native disadvantages and the worse condition of the 400,000 in this country. They are ignorant, slow to learn, and do not mix with other nationalities. They are imposed upon by taskmasters and swindled by employers. Rescue work is successfully carried on among the 70,000 in Chicago.

Rev. C. L. Goodell sang twice, "In the Secret of His Presence" and "My Ain Countrie."

Mrs. G. F. Eaton, of Cambridge, very ably presented the different phases of our Southern work in an original and forceful manner. Progress among this people is measured by the elevation of woman to her rightful place of honor and respect.

Resolutions were adopted thanking the local auxiliary and the officers of the church for their kindness and hospitality, and all who had added to the pleasure and profit of the convention.

MAY T. LEONARD, Secretary.

THE MASSACHUSETTS STATE SUNDAY SCHOOL CONVENTION.

NO brief notice can possibly give any adequate conception of the annual conference of Sunday-school workers, held at Fall River, Oct. 1, 2 and 3. It was far in advance of its predecessors both in enthusiasm and practical methods presented. The number of delegates was not far short of a thousand, and the attendance at every session exceeded the seating capacity of the commodious and handsome Central Congregational Church in which it was held.

There were several features of the convention that will make it memorable. The preparation hour on Tuesday afternoon, conducted by Rev. Floyd Tompkins, Jr., rector of Grace Episcopal Church, Providence, R. I., was most impressive. It was impressive to see an Episcopal clergyman assemble in a Methodist church (it was held in St. Paul's M. E. Church) with seven hundred Christian people very few of whom were Episcopalians, and call the church this "dear church" and the people "dear brothers and sisters." It was impressive because of the plan used — meditation and silent prayer used by the audience, Methodist hymns, extempore prayer and personal appeal by the minister. It was most significantly impressive when the rector referred to his own conscious experience of salvation as the privilege of every one present. He had three divisions: Our personality, our motive, our method. Each division occupied twenty minutes about as follows: Singing, explanation of the topic, reading a selection of Scripture, prayer, singing, catechizing (no replies spoken), silent prayer, vocal prayer by the leader, singing (bowed heads), closing with prayer. Thus directed, all were greatly profited.

Another marked feature of the convention were the eloquent addresses on the Bible. Mr. D. L. Moody gave two; Rev. E. D. Burr, pastor of Ruggles St. Baptist Church, gave a very finished and scholarly address; Rev. E. H. Hughes, of Newton Centre, delivered another carefully-prepared and brilliant address; Mr. B. F. Jacobs, of Chicago, gave two masterly talks along the same line; Rev. Nehemiah Boynton, D. D. (Congregationalist), of Boston, in his address devoted a large part to the place the Bible should hold in young people's work. The representatives of each of the denominations — Episcopal, Congregational, Baptist and Methodist — were all loyal to the Book.

Another impressive feature of the convention was the great advancement shown in the appliances and methods of teaching. Rev. G. H. Clarke, of the New England Conference Sunday-school Society, gave a practical paper on normal

work, which was very interesting; and Mr. G. W. Pease, instructor in the School for Christian Workers, showed how to conduct the normal class. But of all improvement the greatest results were seen in primary teaching. The teachers in all parts of the State had representative showing what they used and how they used it. The kindergarten method has entered the Sunday-schools so generally that not to use that method in teaching the youngest children is to be behind the age; and not to illustrate truth to the older children and to teach after the latest methods means to lose the youth from our schools.

Rev. Dr. Seymour, of Lowell, was publicly thanked by the convention for his success as presiding officer. Mr. W. N. Harshorn and the executive committee were also voted the confidence of the State Association in all their large plans, and thanks for past successful work. All the secretaries, Mr. Dummer, Miss Vella, and Mr. Conant, were eulogized for the work they have done. Rev. Dr. Warfield (Congregational), of Brockton, Rev. Dr. Dutton (Congregational), Rev. C. A. Littlefield (Methodist), of Watertown, and Mr. C. C. Barry (Baptist), of Boston, took active part on the platform in securing the nearly \$3,000 raised at the convention for the incoming year's expenses, and in raising several hundred dollars besides to pay convention expenses.

Another feature of the convention was the splendid chorus of 150 picked voices under the leadership of Mr. F. H. Jacobs, of Chicago — Mr. Moody's singer. Mr. and Mrs. Wilson, of Providence, also charmed the convention by their wonderful musical ability consecrated to Christ. Dr. Seymour called it the most splendid convention ever held in the State. Over six hundred persons were entertained free.

No one came away from Mr. Moody's morning hour without being either a stronger believer in the Word of God or a more thoughtful person concerning that supernatural Book.

The International Sunday-school Convention will be held in Boston in June, 1896. KARL.

YOU MUST AMERICANIZE THEM.

Rev. Gaetano Conte.

BUT very few American friends speak to me who do not express in some way the idea of Americanizing the foreign people, our Italians.

As I look upon it, the people of this land are to a great extent influenced by the largeness of their country, and seem to believe very often that everything here is great and good, and that everything outside is small and miserable. It is not so. Everywhere there is the good and the bad, the kingdom of God and the power of the flesh. This pride produces in its reaction a strength very different from what you really want, and it makes the work of assimilation between yourselves and foreigners more difficult. However, God can bless this idea, even though it be exaggerated, because this idea, or this feeling, gives rise to a great love for your mother land, and it produces great enterprises.

Yet, without despising other nations, I feel free to say that we Italians must be Americanized in good things, for if we are not, we shall always be unhappy, as we shall be alone, being strangers, and our true rest will come only when we feel at home. And I am free to confess that not in a few ways only, but in many, we must copy from this great nation; and especially must the Italian emigrants who do not come from civilized Italy, but from our mountainous portions far from the cities.

The question is: What can we do? The ignorant people do not understand your ways, and cannot accept for themselves and carry into practice what they do not understand. The question is: How to convince, make clear, and persuade as to customs, laws and ways of action? There is great need of such teaching.

Let me speak of a few misunderstandings among the more ignorant Italians. Your certificate of marriage intentions, obtained of your

registrar, is, I believe, available but for six months. The Italians believe that that is a regular marriage certificate, and that it is a marriage for six months only, after which the parties are free to marry again if they wish, or to take another wife.

The Christian Endeavor Convention was also misunderstood. The two great tents on the Common many of them believed to be two great balloons to be sent up in the air with six women; and they believed that the Society was a union of Christ and the Devil. If you pronounce Christian Endeavor quickly, and also Christian Devil quickly, they will sound very much alike. And some of the Italians could not understand about the Christian Devil Society. They do need to be taught.

And they believe that Paul Herver was a Roman Catholic who became a Protestant and was employed at the Old North Church, but that when he was going up to the tower to hang out the lantern, he was punished by the Virgin Mary, and fell down and died.

Now with such ignorance of your history, customs, laws, etc., how can they be "naturalized" into the true meaning of your words?

We need for this purpose and to accomplish the desired work, —

1. Night schools for the study of the English language, in which object and other lessons can be given by those who understand both English and Italian.

2. A series of tracts for free distribution on important occasions and events in the year. Here are a few of the many that should be put in tract form: (a) Very brief history of the United States in ten tracts; (b) Brief biographies of most prominent Americans; (c) The general idea and Constitution of the nation; (d) The meaning of American holidays — Fourth of July, Labor Day, Thanksgiving Day, etc.; (e) Legal advice concerning the ordinary contracts of business, their daily life, etc.; (f) Explanation of political parties, etc.

You may ask, "Why do you not give these things in some of your meetings for the Italians?" I do when I can; but some who need this knowledge most do not come, and can be reached only in this way.

Our Italian Epworth League desires to push certain enterprises of a character like this, but we need means to do it. Are there not some among the readers of *ZION'S HERALD* who are able and willing to help us in this? We must Americanize the foreign people.

Epworth Settlement, 34 Hull St., Boston.

An Aggressive Movement.

AS has been frequently stated in these columns, the deaconess movement in New England has greatly needed a Hospital for the fullest development and prosecution of its work. We are glad to say that this lack is about to be supplied, as we have secured an eligible property adjoining our present "Home and Training School" for this purpose. Now, in order to insure the success of this enterprise, the sum of \$3,000 ought to be paid upon the property within the coming two weeks. Therefore, will not the friends of this movement respond as quickly and generously as possible toward the consummation of this grand project, so that necessary improvements on the building may be begun at once? Contributions should be sent to Mrs. J. W. Cushing, 1577 Beacon St., Brookline, Mass. A thoroughly competent superintendent for the Hospital has been secured, and is ready to assume the duties of her position so soon as the building is ready. A number of able physicians and surgeons have also placed their services at the command of the board so soon as they shall be needed. This is the auspicious hour for consummating this long-cherished hope and desire in Boston. Will not all the friends of the deaconess movement in New England rally to our support at once, so that the work may go grandly forward without let or hindrance?

WM. NAST BRODERICK,
President N. E. Deaconess Home and Training School.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

IVORY SOAP

99 ⁴⁴/₁₀₀ PURE

Dingy carpets can be cleansed and brightened on the floor. Sweep thoroughly, spread a stiff lather of Ivory Soap over a small surface, at a time, scrub with a clean scrubbing brush and wipe off with a damp sponge.

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Pianos in your vicinity it will pay you to write us. If a thoroughly reliable piano is what you want we can save you money. If you need time for paying let us send explanation of our Easy Payment Plan, the fairest and easiest.

Reduced prices for pianos that have had a little use. Don't buy before writing us.

IVERS & POND PIANO CO., 183 Tremont Street, BOSTON, MASS.

The Family.

THE FIRST NIGHT.

Lillian Grey.

They would not let me stay with you
Upon that far hillside,
Because the living have no part
With any who have died.

I have not slept, Dear Heart — ah, no!
But I have vigil kept
For you beside my window-pane,
And pitying tears have wept.

Never before have you been left
Alone and desolate,
Shut in from all the living world
Behind a massive gate.

Your short, sweet life was so begirt
With care and watchfulness,
Your every day and night were blest
With love and fond caress.

And now to lie aloof, apart,
With stranger forms around,
And ghostly marbles, row on row,
Along the burial-ground.

No sound, unless the restless winds
Through the tree-branches creep,
Or else some startled bird cries out,
Awakened from its sleep.

There was no moon all night to shine
Upon your flower-strewn bed,
But only faintly-glimmering stars
So far, so far overhead.

But now the darkness flees away,
Rose-red the east has grown;
But still, Dear Heart, the long night through
You've been alone, alone!

Yet stay! Perhaps God's angels walked
Those quiet paths among,
And you have slept most wondrous sweet
The while they talked and sung.

Thoughts for the Thoughtful.

Child, the mistake is all thine own!
Trying to bear thy cross alone.

— Anna Warner.

A gentleman passing a weather-vane with the motto, "God is love," upon it, said to the owner, "Do you mean that the love of God is as fickle as the wind?" "By no means," was the reply. "I mean that no matter which way the wind blows, whether the biting north, the damp east, or the warm south wind, God is love." — N. Y. Evangelist.

What do the years engrave on our faces? What do the lines say? Are they of inward grace and beauty? I don't mean the marks of illness or of unavoidable care — or rather I mean that there is a superior force that conquers even their stupendous powers. — Rev. Louise S. Baker.

We often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behooves us to take care that, whatever cloud may be spread over us, it should be a cloud of witness. And every cloud may be such, if we can only look through to the sunshine that broods behind it. — Hare.

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, "Looking toward the light."
Ah, secret dear, said heart of mine;
God meant my life to be like thine —
Radiant with heavenly beauty bright,
By simply looking toward the light.

— Mrs. David Weston Gates, in S. S. Times.

There is no obedience in reluctant obedience; forced service is slavery, not service. Christianity is given for the specific purpose that it may bring us so into touch with Jesus Christ as that the mind which was in Him may be in us; and we too may be able to say, with a kind of wonder that people should have expected to find us in any other place, or doing anything else, "Wist ye not that, because I am a son, I must be about my Father's business?" As certainly as the sunflower follows the sun, so certainly will a man, animated by the mind that was in Jesus Christ, like Him find his very life's breath in doing the Father's will. — ALEXANDER MACLAREN, D. D., in "Christ's Musts and Other Sermons."

There is a terrible loneliness in personality. The soul bears its heaviest loads alone. It enjoys its profoundest blessedness alone. It suffers alone, it repents alone, and it leaves the world alone. Friends may be very dear and very desirous to aid or sympathize. "The heart knoweth his own bitterness." One must wrestle alone. There are times when the nearest and dearest — our heart's best brother — can only stand without. Kind hands may be eager to clasp ours, and loving lips desire to comfort, and ready feet to follow us to the brink, but each of us must step down into the dark cold water alone. I take it, in its real sense, no man ever heard a genuine confession. There are chambers in the soul into which no human foot can enter — of dearest friend or holiest priest. For in the extremest as-

sertion of personality there can be but one Companion. In the night wrestle the antagonist is Jesus. In His own wrestle to come He tells His friends: "The hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet not alone, because the Father is with Me." In the vast halls of loneliness the only sound is the echo of the footsteps of God. — BISHOP HUGH MILLER THOMPSON, in "The World and the Wrestlers."

Let us never lose our faith in human nature, no matter how often we are deceived. Do not let the deceptions destroy confidence in the real honesty, goodness, generosity, humanity, and friendship that exist in the world. I have lost twenty-five per cent. of all I have ever made in lending money and indorsing notes, and have incurred generally the enmity of those I have helped because I did not keep it up. But every once in a while there was somebody who did return in such full measure the credit for the help that was rendered, that faith was kept alive and the beauty and the goodness of our human nature were made evident. I have had appointed about a thousand men to employment which gave them support and a chance to climb to positions of greater responsibility and trust if they had the inclination and ability. About nine out of ten of them threw stones at me because I did not do better for them, and keep pushing them, and yet there are a hundred or so who, by the exercise of their own ability, their own grasp of the situation, have gone on to the accomplishment of such high ambitions and successes, and have appreciated in so many ways the help extended to them by helping others, that again my faith in human nature remains undiminished. — Chauncey M. Depew.

THE HEROINE OF THE KUCHENG MASSACRE.

MABEL OORINNE HARTFORD, the only child of Mr. and Mrs. Harrison Hartford, was born in Portsmouth, N. H., Sept. 27, 1860. When the war of the Rebellion broke out, Mr. Hartford was among the first to respond to the call. He was taken prisoner and died in Andersonville Prison in 1862. Meanwhile Mabel with her mother lived with the maternal grandmother, Mrs. Ayers, at New Durham, N. H. Moving to Dover when Mabel was a small child, after boarding for a season with Mrs. Hannah Wendell on First Street, they went to housekeeping on Chapel Street, where, August 11, 1871, the mother died.

Mabel, left now an orphan, returned to Mrs. Wendell's, where she boarded until 1878, meanwhile attending the Dover schools and graduating from the high school in the class of '78.

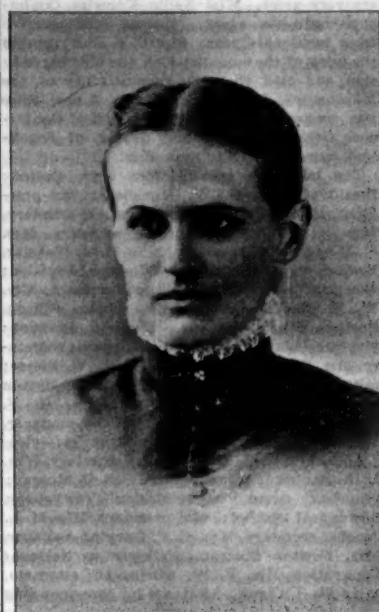
Her first work in her chosen profession of teaching was in the Upper Factory School, Dover, where she taught for two years, earning the funds with which to gratify her desire for thoroughness and complete equipment for work in an advanced course of study. With this end in view, she entered the State Normal School at Plymouth, N. H., in September, 1880, leaving at the end of one year to accept a position in the Hale School, Dover, in which she taught with great faithfulness until January, 1887. Her success in teaching was largely due to her love for children and great enthusiasm for her profession. She won the love of her pupils, and easily kept her place as a favorite in their hearts.

Her church relations were most pleasant and profitable. She joined the St. John's M. E. Church in Dover, in April, 1874, during the pastorate of Rev. C. W. Millen, and whether in her class of boys in the Sunday-school, or in the prayer and class-meetings, she was a consecrated and untiring worker. Says one of her dearest friends: "She is warm-hearted and impulsive, and so strong is her love for her friends that she will sacrifice herself to the last degree that she may serve them." And this unselfishness has characterized her work in home, school, church and foreign mission field.

Her love for missionary work became the ruling power of her life, and giving up her school in January, 1887, she went to the Chicago Training School for Missionaries, where she remained five months, at the end of which time she was sent by the New England Branch of the Woman's Foreign Missionary Society to China.

She greatly enjoyed the work, and has been very successful both as a teacher and in evangelistic services. So fully devoted had she become to the effort of acquainting the Chinese with the blessings of the Gospel of Christ, that she would not avail herself of the privilege of returning to this country as she might at the end of five years' service. The story of her thrilling escape in the recent massacre at Hua Sang which follows, was written by her, and is published, with the excellent portrait, in the interest of the large number of our

readers who will not see or hear her. Directly after the massacre she left for America, and is now in this country. Many of



Miss Mabel C. Hartford.

our New England women will have the privilege of hearing her at the Branch meeting in Providence, Oct. 8-10.

Miss Hartford's Statement of Hua Sang Massacre.

AUG. 1, at 7.30 A. M., I heard shouts and yells, and servants rushed in calling for me to get up, that the Vegetarians were coming, and that they were tearing down the house on the hill belonging to the English Mission. A few minutes later my teacher came to my door and told me to run. I put on my clothes and rushed out to the door, to be met by a man with a trident spear, who yelled, "Here's a foreign woman!" and pointed the spear at my chest. I twisted it to one side, and it just grazed my ear and head behind. He threw me to the ground and beat me with the wooden end of the spear. A servant came and wrenched the spear away, and told me to run. I jumped down an embankment and ran along the road. A servant came and pulled me along until I got up the side of the hill, where I lay to get more breath. After resting twice, I reached a secluded spot and lay there. All the time the yells went on, and the two houses were burning to the ground. After awhile the yells stopped, and we supposed the Vegetarians had gone away; so the servant went to see how matters were. He returned in half an hour, telling me to come home — that five ladies of the English Mission had been killed, and some of the wounded were at my house. This was a rented native house, and not troubled at all.

I went home to find Miss Codrington much out about the head and beaten all over; Mildred Stewart, twelve years old, cut on the knee and bleeding profusely; Herbert Stewart, six years old, cut on the head and almost dead; Baby Stewart, one year old, one eye black and swollen; Kathleen Stewart, eleven years old, and Evan Stewart, three years old, beaten and pierced with spears, but not seriously injured. Evan vomited all day at times, but we thought from fright.

Mr. Phillips of the English Mission lived in a native house at some distance and escaped all injury, arriving in time to see the bodies of the dead and hear the Vegetarians say, "We have killed all the foreigners."

At first we heard that some of the foreigners had escaped and were in hiding, but as Mr. Stewart did not come we feared the worst. Mr. Phillips went to the ruins and found eight bodies — five not burned, and three burned so as not to be recognizable. Dr. Gregory arrived at dark and dressed the patients.

Coffins were made and the bodies put in, and the bones of the burned were placed in boxes. Another burned one was found, making nine grown people massacred: Rev. R. W. Stewart, his wife, a nurse from Ireland called Lena, Miss Nellie Saunders, Miss Topsy Saunders (these last two from Australia; these all lived in the upper house, called the Stewart house), Miss Hattie Newcombe (Ireland), Miss Elsie Marshall and Miss Lucy Stewart (England), Miss Annie Gordon (Australia). The first four were burned beyond recognition. Miss Topsy Saunders ran out of the house and was killed outside. Miss Hattie Newcombe was thrown down an embankment, and her head was nearly severed from her shoulders. Miss Gordon's head was also nearly cut off.

We left Hua Sang for Clu Kan at 4 o'clock, Friday afternoon, Aug. 2. Herbert Stewart died about three hours later, just below Co long. We took on the body in the chair and had a coffin made at Clu Kan. We reached Clu Kan at about 8 o'clock Saturday morning, and telegraphed for a steam launch. We left Clu Kan at 3 P. M., and Sunday morning met the steam

launch going to Clu Kan taking soldiers. We engaged them to take us to Foochow, and soon after met another steam launch having on board two English missionaries and the American consul's brother.

When I was thrown down, my teacher's wife called on some Hua Sang men who were standing around to save me. There were four men there and only one Vegetarian, but they would not help me. She came and tried to pull me away while he was beating me, and the Vegetarian kicked her. When the Vegetarian who beat me started down the hill to come to our house, there were three others with him, but these three ran off after some Chinamen, so I escaped with only one persecutor. There were about one hundred Vegetarians — so Mr. Phillips thinks after investigation. I only saw the one man who attacked me and who shouted, "Here's a foreign woman!" He had a trident spear. Some of them had swords, and there was at least one gun, for it was fired off.

Uong, the Kucheng magistrate, came up to Hua Sang Friday afternoon, Aug. 2, with one hundred soldiers. He viewed the bodies, saw the injuries, inquired the names of all and places of injured, and wrote out an account. He did what he could to help me to get off to Clu Kan.

A LESSON FROM THE HARD TIMES.

"A MOTORMAN! A slave, that is what I am," and Andrew twirled the brake, sending the car spinning down grade at a rate that worried nervous passengers. "Why should I bounce up and down this rocky road, year in, year out? Dust, heat, glaring sun, windstorms, rainstorms, anything! No matter, I'm a machine, I suppose, attached to the motor in the morning and taken off again at night."

Bang! The car stops. Dingdong! Bang! It starts again. Its load of dusty passengers is increased by a portly, haughty-looking man, who took his seat with a condescending resignation that told more plainly than any words the sacrifice imposed by rickety car seats on a being fitted only for soft cushioned carriages. "Howling capitalist!" mutters the motorman.

"There's another of those plotting anarchists," thought the aristocrat.

"I'll shake him up, though, that's one good thing," growled Andrew. "Wait till we get to the trucks."

Then as the conductor, springing off, signaled the crossing clear, Andrew put on more force, and rattle, whack, bang, the car flew across. Down grade, over switches, around curves, stopping here and there with a jerk, and starting up with a bounce, till the passengers, with groans and exclamations, one by one got off for transfers and home stops, until only the portly old gentleman remained.

"Wonder how he likes it?" chuckled the motorman. "What," as the car suddenly stopped, "power off? Good enough, now I hope he'll have a good time waiting here. He's bound for the Highlands two miles ahead, I'll bet."

"What's the matter?"

"Power's off, sir."

"How long will we have to wait?"

"Don't know, sir."

"Hang the rascal, I believe it is his fault," and the haughty individual rises and paces up and down the car. The sun is behind a cloud and a cool wind is rising. They are out in the country now and the car stands opposite a little church. Suddenly a clear soprano voice floats out of the open window of the church. The merchant pauses in his fretful walk.

"He was despised and rejected of men," The soloist is practicing for the morning service. She is only a pale, earnest-looking girl, and as she sings alone in the cool, dark church her eyes are moist and her throat quivers with a little sob. "That is just like me," she murmurs, then repeats the refrain: "He was despised and rejected."

"That's like me," mutters the motorman, and sitting down leans his head on the motor.

"A man of sorrows and acquainted with grief."

Now the merchant is sitting listening. "Would I have rejected Him?" thought the haughty man.

"I'm glad He wasn't a capitalist," thought Andrew.

The air is cooler now and the sun is still behind the clouds. "A man of sorrows and acquainted with grief," sings the clear voice. The tired lines on the merchant's face disappear. He leans his head on his hand. His hat is off, and the cool wind is softly blowing his white hair.

"Poor old chap," thought the motorman, "bet he knows what trouble is."

The soloist has struck a new chord on the organ now, and the clear voice sings in a stronger tone, "O trust in the Lord! Wait patiently for Him, and He will give thee thy heart's desire — and He will give thee thy heart's desire."

The power is on. Slowly the motorman rises and turns the brake, and as the car glides slowly on, the full, sweet tones float after them — "O trust in the Lord! Wait patiently for Him."

"Hard times, stranger," says the motorman, as he turns to look at the merchant who now seems only like a worn-out, broken-hearted old gentleman, rather than a "howling capitalist."

"The times are hard," the old gentleman replies, and rising swings himself around into the seat by the anarchic-looking motorman. "You

look as though you felt the times, too, my friend; we all feel them. I have lost my all, lost my all, and I am over seventy years old, but we'll come out all right. We just have to wait, wait patiently."

"That's about it, sir. Do you stop here?" as the gentleman rose. Andrew stopped the car slowly. "Good-night, sir."

"Good-night."

Andrew reversed the trolley and started back on the home trip; but what a different world it was!

"Lost his all, poor old chap! I haven't any all to lose. Ah! haven't I, though? There's Annie, little wife Annie. Heaven bless her!" and he gayly whistled.

"She's all the world to me;
And for Bonnie Annie I can
I'd lay me down and die."

The car whirled merrily along the dusty road, the sun came out, brightening the sunflowers along the way and over in the meadows. They lifted their golden heads and seemed to sing in their silent, swaying forms: "Praise God, from whom all blessings flow!" — BERTHA M. SHEPARD, in *Congregationalist*.

ASTERS.

I know a road among the woods,
Not very far from home,
Where, in the autumn solitudes,
The purple asters bloom.

Behind them, all the woodland glades
Have put October on,
Glowing with softly brilliant shades
Of gold, and red, and brown.

The asters straggle up the bank,
And spread beneath the trees;
Their lilac stars crowd rank on rank
To meet the forest breeze.

A country road — a common flower —
But always to my eyes
Transfigured by the subtle power
Of happy memories.

Along this sweet, familiar way
I stray alone, apart;
The sunshine of the autumn day
Falls golden on my heart.

Upon the flowers I count my beads,
A joyous rosary;
For every passing moment speeds
My happiness to me.

And through the short, sweet waiting-space
Love's tenderest perfume
Breathes to me from the trying-place
Where purple asters bloom.

— EMILY LESTER, in *The Outlook*.

EXPERIENCE A POOR TEACHER.

PART II.

Mrs. C. F. Wilder.

Vice President of Kansas of the National Household Economic Association.

DURING a recent street-car blockade a woman was heard confiding her household cares to her neighbor: "Yes, I keep a girl awhile to rest my body," she said with a sigh; then, brightening up, she added: "But I go without her for awhile so as to rest my mind."

No woman ever bade farewell to wasteful or inefficient help that she did not give a sigh of relief and wish there was some way whereby she could live without another hired girl coming into the home. But when a woman has little children, though she make her work as easy as possible, it is better for both children and mother that help come, sometimes, into the home.

A loving mother, who buried four babies from her family of seven children, once, when seeing the easy life led by her own daughter when the grandchildren were little, said: "If I had only known that I ought not to have worked so hard when my babies were little, I might have had seven instead of three grown darlings. No one could do the work to suit me, so I would not have servants. I nursed my babies when I was tired, I had no one to take them out doors, and did not know that they, as well as I, ought to be in the open air hours every day. I kept shoes and stockings on every child, and never let their bare feet touch earth. How I do wish I could live my life over again!"

"But if you lived in a flat in a large city and were obliged to do your own work, what would you do?" asks a woman in this letter which lies before me.

I look out into my green yard, to the vine-covered piazzas where swing the hammocks, to the great trees overhead, and think how my own babies got health and strength and happiness working with bare hands and bare feet making mud elephants, dogs, horses and cats to ornament the fence beyond the back-yard. I think how they spent hours each day making little gardens, building houses, and swinging their dolls and kittens in the little hammocks under the trees in that back-yard, and with every minute of that out-door life how they stored up strength and energy for the college work they are doing today!

So to the woman in the flat we would say: If you cannot go out doors with your

children, make of some one room an "out doors" for yourself and them — a heap of sand, a zinc-lined shallow tray, grass, plants, weeds, water, mud! With windows wide open, with the breeze, the sunshine, hammocks and swings, let the children have the fun and life we used to have in sand-bank, on the lawn, or in the flower-garden. We want to make the development of physical, mental, and moral growths harmonious. It has always been made easy for us to cultivate a fraction of our nature, but, as Christians, we have not been taught, nor do we teach as we should, that the growth of the higher is more or less limited by the growth of the lower.

Science is now beginning to show us a new estimate of not only the dignity and worth of the body, but it is proving to us that neither the individual nor the race can reach its high calling and continue in ignorance and neglect of the laws regarding the well-being of our physical nature. To see a child stunted, thin, poor, puny, for lack of nourishing food, is beginning to be felt as great a sin at the door of the Christian as to see a world around marred and scarred by sin and evil.

Government is taking up compulsory education for the intellectual part of man. It should go farther, and, as long as a sound mind must have a sound body to do its best work, our schools should teach, from the lowest primary grades, physiological facts tending in this direction. More than that: As long as food makes or mars the human body, scientific cooking should be taught in all the grades of the public schools.

We must be scientific if we would co-operate with God. Can this fact be taught too soon? How long are we going on in the way our parents went?

The statistics show that the old New England stock is dying out. Twenty-five years ago consumption, the bane of New England, stared us in the face. In all the school-life, in all the days of early womanhood, never a day free from pain. Is it any wonder we plead for a new way of living, a new way of thinking? Is it strange that we declare the experiences and customs of the ages poor teachers? When we think of the results of those teachings, no wonder we cry out. Look at the tiny graves in our cemeteries. O mothers, God cannot work miracles for us! We must answer our own prayers, and we must begin now to answer prayers which we will offer by and by.

That loving mother, who buried four of her babies, did not know that her ignorance regarding the physical training of the three children who grew to manhood and womanhood would engender pain and suffering all their lives. There are women dying of consumption today who had the seeds of the disease planted when their mother sent them, in a party dress, to their first ball; when they slept, years ago, in an unventilated room; or wore thin shoes, on a rainy day, to school or shop. The lack of proper flannels on a winter's day, because the mother did not know the necessity of them, has sent many of our young girls to an untimely grave. To keep the feet in proper shape the little child has been refused the opportunity of going barefoot, and the mother has had a "delicate" daughter to nurse through her early teens. Because the father dislikes a "shingled head" or the mother does not like "the style," the girls of a family must suffer with headache and all the tortures of pins, combs, and a heavy weight of hair the first ten years of their lives.

Robert Owen, years ago, took up the phrase, "science of society." Let us again take it up with enthusiasm, and all become sufficiently scientific to be able to co-operate with a scientific Creator. We do not want a New Germany or New Ireland or New France in this our own beloved land.

Manhattan, Kan.

Health Hints.

The Art of Breathing.

IT is, perhaps, one of the signs of the times, to those alert for indications, that the art of breathing has become more and more a subject of attention. Oculists, as well as physiologists, go deeply into its study in a way hardly to be touched upon here. Physicians have cured aggravated cases of insomnia by long-drawn, regular breaths; fever-stricken patients have been quieted; stubborn forms of indigestion made to disappear. A tendency to consumption may be entirely overcome, as some authority has within the last few years clearly demonstrated, by exercises in breathing. Sickness, too, may be surmounted, and the victim of hypnotic influence taught to withstand the force of any energy directed against him.

There is a famous physician of Munich who has written an extensive work upon the subject

of breathing. He has, besides, formulated a system by which asthmatic patients are made to walk without losing breath, while sufferers from weakness of the heart are cured. At Meran, in the Austrian Tyrol, his patients (almost every royal house of Europe is represented) are put through a certain system of breathing and walking. The mountain paths are all marked off with stakes of different colors, each indicating the number of minutes in which a patient must walk the given distance, the breathing and walking being in time together. As the cure progresses the ascents are made steeper and steeper.

I have myself seen an asthmatic patient of this Dr. Oertel, the sufferer of a lifetime, and one with a heart all out of order, after a few months at Meran, walk rapidly up some three hundred steps without losing breath or accelerating a heart-beat. He was as fresh at the top of the steps as when he started, and this without a pause during his ascent. It was from this patient that I learned the three different plans I give below, plans taught him by Dr. Oertel, and used by my friend with such marvelous success. I have seen these plans followed also by nervously exhausted persons, to whom walking had been almost an impossibility, who were able, in a few weeks, by following these rules, to walk a mile or more without fatigue.

The philosophy of these breaths, the idea of rhythmic movement involved in them, I shall not attempt to discuss. The rules themselves are simple enough; even without an understanding of the principles underlying them, they are sure to be of inestimable value to those who practice them. No one need ever "get out of breath" who follows the system, no matter how long the walk or how steep the climb.

In making any ascent, either by stairway or path, the rule is to use one breath for every step. Care must be taken in beginning the inhalation or the exhalation exactly as the foot touches the ground with the new step. Dr. Oertel, of course, regulates the speed of travel, and therefore the rapidity of breathing, as I said before, for each of his patients; but that is when one is going through his cure. The ordinary individual, who suffers only from shortness of breath, can do this regulating for himself.

One should breathe through the nostrils, not talk, and go systematically to work. The fuller the breath the better. If one thinks this rule too simple to be of any real value, he has only to remember my friend, who went rapidly up three hundred steps without a pause and without losing breath.

For walking along a level stretch, Dr. Oertel makes his patients take two steps to every breath. Perhaps an easier way of remembering this rule is this: Always begin to inhale or exhale as the same foot touches the ground. Thus if you take your breath in as the right foot touches the ground, you use the same breath while the left foot is in motion. But you let your breath out as the right foot is brought into use by touching the ground; and you do not inhale again until the left foot has done its work and the right foot falls. The very simplicity of the movement makes it a difficult one to describe; but there are two steps, it will be remembered, for each breath, and the inhalation and exhalation always begin as the same foot touches the ground.

The third exercise is for ridding the lungs of the air accumulated there. It is practiced with the mouth open, I believe, though it is optional with the individual. One inhales as one puts the right foot to the ground. Then as the left foot touches the ground, one exhales naturally, and as the right foot touches the ground one exhales again with an effort, so expelling all the air from the lungs. Then one inhales again, now on the left foot, exhales naturally on the right, and with an effort expels the air as the left foot falls. This exercise is kept up for some time always in this way: Left foot, inhale; right foot, exhale; left foot, expel with effort. Again, right foot, inhale; left foot, exhale; right foot, expel with effort. The process of inhaling, therefore, begins with alternate footsteps.

It must not be supposed that the gait of the individual is badly affected, made unduly awkward, by the effort to breathe in this way. On the contrary, when once the idea is grasped, the whole movement of the individual becomes rhythmic and graceful, one never loses his breath again, and the system is made lighter. — *Harper's Bazar*.

About Women.

— Mrs. Martha White, 83 years of age, of Unadilla, N. Y., recently took a two-mile spin on a bicycle.

— One of the few cities in the United States which employ a special instructor in geography in the public schools is San Francisco. The instructor, who has had great success, is Miss Hattie B. Steele. She has a collection of more than 3,000 stereopticon slides, which she uses in her lectures.

— An educational experiment which has been watched with more than usual interest, is the Girls' School of Agriculture, in Minnesota; and now that it is pronounced a demonstrated success, it is hoped that other States will, as soon as practicable, establish similar schools. Cooking, canning, sewing, dairying, fruit and flower culture, household chemistry, and entomology are branches of education taught, and there can be no doubt that a scientific knowledge of how to do these things in the best way will, by lightening the burdens of the farmer's wife, do much toward making that most natural of all lives more attractive to farmers' daughters. — *Womenkind*.

Little Folks.

HOW IT HAPPENED.

"Dear me!" said the Summer,
While packing her grip
And cleaning her house
For a long Southern trip,
"Here's a pot of red paint
I've just found left over
(I mixed it with white
To color the clover);
I can't bear to leave it,
It seems such a waste,
And I can't take it with me,
I'm in too great haste."
Just then, as quickly
She lifted her eye,
A bush with green berries
She saw standing by.
She caught up her brush
As quick as a wink,
And said, with a laugh,
"I'll use it, I think."
So she laid on the paint
With a regular splash,
And made a red berry
At every dash.
And that's how it happened,
In my autumn walks,
I found that red bush
With its fiery stalks.
Now I've told you this tale,
How it all came about,
I'm sure you'll believe it,
Without any doubt.

— Mary Chase Thurston.

"STRAIGHTENING OUT THE FURROWS."

"BOYS," he said, "I've been trying every day of my life for the last two years to straighten out furrows — and I can't do it!"

One boy turned his head in surprise toward the captain's neatly-kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on: —

"When I was a lad about the age of you boys, I was what they called a 'hard case'; not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish — my father was dead, making it all the harder for her — but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After awhile, tiring of all restraint, I ran away, went off to sea — and a rough time I had of it at first. Still I liked the water, and I liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides empty letters. And such beautiful letters as she always wrote me during those years of absence. At length I noticed how longing they grew — longing for the presence of the son who used to try her so, and it awoke a corresponding longing in my own heart to go back to the dear, waiting soul.

"So when I could stand it no longer, I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped to blanch that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out — and — I — never — shall — never!"

"When they lay my mother — my fair old sweetheart — in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great troubled eyes, "I should think if you're so kind and good now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll go and chop some wood mother spoke of; I'd most forgotten," said lively Jimmie Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken," said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterward that Billy was "really getting to be comfort!"

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one.

"Guess your stories they like so much have morals to them now and then," added the gratified mother, with a smile.

As Mrs. Hollis passed, Captain Sam, with folded arms and head bent down, said softly to himself: —

"Well, I shall be thankful enough if a word of mine will help the dear boys to keep the furrows away from their mothers' brows; for once there, it is a difficult task straightening out the furrows." — *The Life Boat*.

Editorial.

TYPES OF BUSINESS LIFE.

IN the industrial as in other departments, we divide men into two classes—the successful and the unsuccessful. In the successful class there are, at least, two distinct and different types of character. The members of the class are alike in acquiring property; they are unlike in almost all else. The purposes and the methods of the two types of men differentiate them. With the one they are just and honorable, while with the other they are unjust and dishonorable. The one is a blessing to the public, the other a curse. The one succeeds by industry, energy and perseverance, or by foresight, economy and care in management. He is a minute-man. He throws himself into his work, doing it with his best intelligence and his might. Whatever he gains he deserves to gain and hold as the reward of faithful service. He has obtained it justly. In making the gain for himself he has been a blessing to all associated with him—a blessing to his village, city or State, as the case may be. We should never envy such a man. We should rather rejoice at his presence in the community. His good fortune is inimical to the good fortune of no one else. The man of the other type is quite different. In his aim and methods he is selfish, unjust and hurtful to everybody about him. He produces nothing, brings nothing to the community—he is really a sponge on the business of the place. He absorbs what others earn. His success means the ruin of others about him, for he simply appropriates what they have gained; he is a thief within the law. He lives by his wits and takes advantage of the misfortunes of his neighbors. These two types should never be named together. They are essentially different. The former is to be classed with the benefactors, the latter with the criminals, of society.

OUR UNBELIEF.

OUR unbelief is utterly unreasonable and against nature. Man is made, not only capable of faith, but is necessitated to believe. In his natural life, even, man must walk by faith; there is much of the way he cannot see, he cannot know. Without trusting in others he cannot do business; and, in fact, society on earth is held in the bonds of faith. The strange thing is that men who learn to trust in their earthly relations, refuse to go beyond. They will trust everybody but God, whom they ought to trust above all. And then, when we come to trust God, it is curious to note how we are apt to do it. We accept the poorest of His promises while we utterly discredit the best. The church lives on the morsels of the Gospel because her members never trust Him for the loaf. A small lad went up to greet a gentleman who had called for a friendly visit, and the caller was so well pleased with the little greeting that he took out a pocket knife and gave it to him. It was a beautiful knife with four blades and a pearl handle; the child had never before seen one so elegant. After going away and examining it on all sides and opening all the blades, it occurred to him that the gentleman did not intend that he should keep it. On going back to make the inquiry he was assured that he could keep it. The assurance gave him redoubled joy; but the more he studied the knife, the more he came to feel that it was too nice for him to keep. If it had been a pewter knife he would have put it in his pocket without more ado; but a dollar-and-a-half knife was too much for him. So back he bounded to his benefactor and asked him how long he intended he should keep the knife. "Forever," was the reply; "the knife I give you to keep."

Too many of God's people are like the lad. They accept smaller favors, but distrust Him the moment He offers great blessings. If He gives us a large blessing, we hesitate, and on reflection think He did not intend we should keep it. Oh, how meanly we think of God! How we judge Him by our own narrowness! How difficult He finds it to give us any great blessing because of our unbelief! He never distributes pewter knives.

"HELP THESE WOMEN."

THE women who meet at Providence this week to consult concerning the vast work which they have so successfully developed scarcely need helping. They have abundantly demonstrated their power to help others. They have been, like Phebe, "a succourer of many." It might with some

propriety be said: "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." In Japan, Korea, China, and India, in Africa, Europe, and South America, as well as Asia, they have made the desert to rejoice and the wilderness to be glad; they have strengthened the weak hands and confirmed the feeble knees; they have opened the eyes of the blind and unstopped the ears of the deaf; they have made the lame to leap and the tongue of the dumb to sing; they have proclaimed liberty to the captive and the opening of the prison to them that were bound; they have lifted the fallen, healed the broken-hearted, given beauty for ashes, the garment of praise for the spirit of heaviness, preached good tidings unto the meek, and proclaimed the acceptable year of the Lord. They have conclusively shown their ample ability to conduct the largest kind of benevolent, educational, and evangelistic enterprises.

Yet such help as is implied in the assurance of cordial, sympathetic appreciation of their labors on the part of those who critically yet admiringly observe them, we presume they will not spurn. Being human, they will work all the better for a little well-deserved praise. It is no task to give it. No one who has watched the course of the Woman's Foreign Missionary Society for the something more than a quarter of a century since it went into operation can be otherwise than laudatory. Its career has been most prosperous from whatever point of view the estimate is taken. Beginning with \$4,546 as the contribution of the first year, it reached last year the noble sum of \$311,925, with a total, for the quarter of a century, of \$3,450,000. Its three home papers—for the women, the children, and the Germans—have a circulation of about 40,000. Its membership is more than 160,000. It has sent out over 200 missionaries, 150 of whom are still in commission. Through its medical workers alone it ministers to about 50,000 women in direct need, and other tens of thousands are reached by its 625 Bible readers, 385 day schools, 41 boarding schools, and 10 orphanages.

This is a record of progress that well merits congratulation. We give it heartily. It was a momentous day for the Methodist Episcopal Church, that March 22, 1869, when in the chapel of Tremont Street Church, Boston, a few elect ladies met and resolved to form this Society, which has taken its place alongside the very best of its sister organizations, and has been in many ways a stimulus and a help to its brothers. Long may it continue to shed its holy radiance upon the dark places of the earth, and ever may it expand until each sin-cursed home has felt the healing influence of its gentle touch! We are quite sure that such will be the case; that "the company of the women who publish the word" will grow greater and greater; that their resources will be more and more commensurate with the pressing needs of the fields that invite them to sow and reap; and that in the final summing up of the influences that have transformed humanity the part which they have played will be found to be inferior to none. God bless the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and make the new year on which it is about entering to surpass all that have gone before!

LAYMEN IN THE ANNUAL CONFERENCES.

IN these days when the laity of the church are active in all good works and vigilant in looking for opening fields of usefulness, it is not strange that some cast longing eyes in the direction of the Annual Conferences, and wonder whether a seat therein might not give them the coveted opportunity to extend the area of their successful work for the Master. It is not to be supposed that any one is conscious of any other motive in seeking this new relation than enlarging the sphere of operations for the uplifting of humanity and the salvation of souls.

Why may not laymen become useful members of the Annual Conference? The answer to this question must be reserved till some preliminary and related matters receive attention. It is not to be decided definitely on the ground of possible usefulness, for that is a mere incident, a sort of matter-of-course affair, not to be controverted or even questioned. An intelligent layman can be useful in any church council. We must look at the construction, scope and design of the Annual Conference before deciding whether it would be wise to admit laymen to

membership. If it were a question of right, involving principles of equity or justice, or if it were simply a question of expediency, the answer might be very simple. But if it be found to have bearing on the whole economy of the church, and to affect the organic structure so as to remodel or revolutionize the essential character of the Conferences in which the ministers have their dearest rights and their highest interests, it becomes too momentous and complicated to be pronounced upon without the most careful study. As a rule too many of our people rush to hasty conclusions touching the great things of the denomination, looking only at one thing at a time, or contenting themselves with a single phase of a question, not waiting to see how it is related to other things which are fundamental and ought to be unchangeable.

The Annual Conference in Methodism is the basal unit of organized connectionalism. As the class is to the local church or congregation, so is the Annual Conference to the wider concerns of the denomination. In it centres every connectional and benevolent interest. It is clear, therefore, that the Annual Conference can have no secondary or subordinate place in any right conception of Methodist organization. It stands first in historical order, first in practical efficiency, first in the intimacy of its fellowship, first in its authority over the pastors composing it, and first in its judicial and executive control of whatever is protective or helpful in the lives of Methodist preachers. They have their church membership in it; and every vested right that pertains to their official standing, their ministerial work, their accountability, and their support, inheres in their relation to the Annual Conference. It is, therefore, impossible that others should have equal or even similar interest in either the make-up or the work of the Annual Conference. It is easily and flippantly said that the laymen, who pay the bills, have as much interest in the Annual Conference as the minister; but the remark when earnestly made betrays a superficial consideration of a serious subject.

In becoming a member of the Annual Conference, the minister serves a probation, passes years of study and numerous examinations, enters into solemn covenant obligations, takes upon himself vows of devotion and obedience, and places himself and family under its jurisdiction as no layman is required to do, or could do if he would. To him this membership becomes his most precious possession. The question with him is: "Shall this membership, which has cost him so much, which is so much to him and his, be materially cheapened by sharing its privileges with those who assume none of its obligations and take none of its vows?" Viewed in this light, the question is no longer simple, nor is it one of mere expediency. It becomes one of grave significance and far-reaching importance.

The Annual Conference is not a delegated body. If it were, the question before us would be greatly simplified. Many were impressed with this remark made by one of the Bishops in his address to the class for admission into full connection, at one of our late sessions. Membership in the Annual Conference was described in appropriate terms, and contrasted with the temporary relation of delegate to the General Conference. The latter is a delegated body, and as such it has no existence except while the delegates are in session. Membership in that body lasts only about four weeks in four years, during which it works under limitations imposed by higher authority, sanctioned by the Annual Conferences, which are the constituent bodies, not of temporary but of permanent existence. Complex membership in these bodies must be of doubtful expediency, even if it were possible to make it constitutional. Of course it could only be a limited membership to which laymen could be eligible. Then the body would be composite, part iron and part clay, and as a chain is never stronger than its weakest link, so this body by admitting the clay would lose its iron strength.

The work of the Annual Conference is almost entirely ministerial in its character. It very largely relates to the advancement of ministers through examinations to ministerial orders and standing. It also passes upon the character of ministers, and does it on the principle that pervades Methodist economy, giving all classes of its members amenability to their peers—ministers to ministers and laymen to laymen. In its judicial work, in the event of the arraignment of a minister, this is exceedingly im-

portant. Laymen cannot participate except in violation of all precedent. In financial matters the Annual Conference has so little of legislative power that the laymen suffer no deprivation of right if they take no part in that. In educational and benevolent lines they are often capable of valuable service in the way of counsel, and as yet no serious blunder has occurred through lack of their advice, because it has been available through the boards with which they are connected, and through the preachers who willingly consult them in all serious affairs. The result is, that little is left in Annual Conference business in which the presence of laymen as delegates would add the smallest degree of strength or appropriateness. In the General Conference where the laws are made, they have their place, and being there of right they should be in equal numbers; but it is difficult to show any gain to the laymen, or to those interests which distinctly affect the laity or the church at large, that would become available by the addition of lay delegates to a partial membership in the Annual Conferences.

At all events we hesitate, and shall reluctantly see any change wrought in the composition or essential character of the Annual Conferences. They have been the life and soul and unifying power of Methodism from the beginning. This great country will never know its indebtedness to these annual gatherings of the ministers of Methodism for their influence in cultivating the spirit of patriotism, and in upholding morality and religion in the land, as distinct from a pampered ecclesiasticism. Ministers though they be, they are ever in touch with the people, in sympathy with everything the people most deserve and cherish, and can never be alienated from the people so as to form a distinct community, or to become unfitted to represent the people in whatever is promotive of personal or family religion or calculated to aid the church in her broadest mission. Methodist ministers miss their calling to the extent that they become separated from the people in anything that relates to the building up of the kingdom of Christ, or the lifting up of any class committed to their care. Let there be no experimenting with the integrity of the Annual Conferences.

Variant Opinion.

IN a recent contribution to the *Christian Witness* by Rev. C. Munger, of the Maine Conference, upon "A Brick from the New Babel," he begins by saying: "Babel means confusion. A new Babel on holiness is a new confusion of that subject. Others have preceded, but Dr. Mudge has produced the latest up to date." He then devotes a column to indiscriminate condemnation of Dr. Mudge's volume upon "Growth in Holiness," closing with the characterization that it is "damnable stuff." Against this opinion, expressed in such emphatic and intemperate language, we place in contrast that of Rev. William V. Kelley, D. D., editor of the *Methodist Review*. Dr. Kelley is made the custodian and defender of the faith of the church, and right loyally is he discharging his high obligation. To this it should be added that, in a long and distinguished career as pastor and author, never has the suspicion of heresy attached to his name. In the July-August number appears a review of Dr. Mudge's volume, written by Dr. Kelley. So frank, discriminative and just is it, that we publish all but the editor's excerpts from the book itself. Dr. Kelley says:—

"This seems to us one of the manliest books ever written. Some one said to some one else, 'Be a book.' Having known the author for thirty years, we know what we say when we affirm that he was this book before he wrote it. The book is like the man, as much alive intellectually and spiritually as he is, and as clear in thought, as pure in spirit, as utterly sincere, as unflinchingly frank, as severely truthful. With much lucid reasoning and crystalline writing on the subject of sanctification, it combines the record of an extended personal experience in pursuit of holiness. It might be called, 'The Analysis of a Soul.' The author's friends have for many years expected such a book from him; and now that it is here they feel it to have been as inevitable from him as 'The Pastor and the Revival' was from J. O. Peck. It is part of the natural and necessary efflorescence of a life. Indeed, it seems not impossible that the supreme mission of the author's diligent and earnest life might be in connection with the matters treated in this book. There are not wanting statements which prove that he himself has felt a necessity laid upon him."

"However any one may differ as to any particular of idea or expression, he will have to be an extremely able disputant who succeeds in breaking anywhere the solid symmetry and closely integrated coherence of the statements contained in this book. It is likely to be a long time before anybody will bring to the elucidation of this or any other doctrine greater intellectual ability, a more complete mastery of all the literature of the subject, including the Bible, or a more genuine and extensive experience. We are of opinion that in several ways this is one of the most remarkable books on this topic ever published within the bounds of Methodism, which is the same as saying in Christendom, since nowhere else has so much been made of the doctrine of sanctification as among Methodists. The evils which have sometimes attended the so-called 'holiness move-

ment among the churches Dr. Mudge holds to be due, in part, to doctrinal errors arising out of perversions and misapprehensions of Scripture. About a quarter of a century ago Dr. Whedon wrote: "So rapid, during even the last ten years, has been the progress of thought upon the very fundamentals of theology, . . . that our whole body of divinity needs reconstruction." If we mistake not, Dr. Mudge makes a notable contribution toward the necessary reconstruction which Whedon had in mind. Touching the particular doctrine he discusses, his book is fundamentally orthodox, but advocates and adopts a considerable change in nomenclature in the interest of clearness, consistency, and scripturalness. He goes immediately to the foundations, begins with definitions, and carries them clear through to the end without reference to agreement or disagreement with previous writers. He exercises his own preference as to terms—and a highly intelligent, scholarly, and well-justified preference it seems to be—but agrees with the general Methodist consensus as to substance of doctrine. We say distinctly to all Methodism that here is a book worth reading, from a man who is entitled to be heard. To anybody who is likely to differ with him we suggest reading the last chapter first, as a preparation of heart for appreciating the book; the other chapters will then be read with an affectionate confidence in the author. If this book had been in the hands of Mrs. Marian Evans Cross in her last days, it would have been of more use to a woman of her mind than was Thomas à Kempis' "Imitation of Christ," which is of less value to the men and women of today than this hallowed and blessed volume by Dr. James Mudge.

We submit that a volume concerning which the honored and scholarly editor of the *Methodist Review* can write in such terms, should not be misapprehended by any part of the church because of the violent ravings of Rev. C. Munger. To him any man is a heretic—to be anathematized—who presumes to hold convictions at variance with his well-known opinions.

Personals.

—We present a portrait of Miss Mabel C. Hartford, with sketch of her life, on page 7.

—Mrs. Dr. Nathan Siles has rented a cottage house in Newton, and will make her home there while educating her daughter and son.

—Prof. G. K. Morris, of the School of Theology of Boston University, is in great demand for special sermons and platform addresses.

—The *Central* says that Rev. Dr. J. A. M. Chapman has resigned the pastorate of Park Avenue Church, Philadelphia, on account of failing health.

—Rev. W. W. Ramsay, D. D., has been secured to supply Christ Church, Pittsburg, for three months until Prof. Daniel Dorehester, Jr., is able to assume the pastorate.

—The many interested friends of Mrs. Alden Speare, of Newton Centre, who for several months has been very ill, will be glad to learn that she is now in a more hopeful condition.

—Dr. J. C. Morris, the official representative whom the Southern Methodists will send to our next General Conference, is said to be one of the most eloquent men in the Methodist Episcopal Church, South.

—"I was not, and I was. I did a little, and I was not." Such is the epitaph appearing on the grave of the late Professor Clifford, a distinguished materialist, whose remains now lie in a London cemetery.

—Rev. Wesley Webster, of the Cincinnati Conference, died at South Charleston, Ohio, Sept. 26, aged 82 years. Some time ago he gave his entire estate to the Ohio Wesleyan University, reserving only sufficient for the support of himself and wife.

—Rev. O. W. Scott, of Willimantic, Conn., as president of the Epworth League for Norwich District of the New England Southern Conference, is doing excellent service in stimulating the Leagues to active and practical Christian work.

—Rev. D. C. Ridgway, D. D., of Nantucket, is transferred from the New England Southern Conference to the St. Louis Conference and stationed at Lebanon, Mo. Rev. Dr. O. M. Martin, now of Lebanon, comes to Nantucket in exchange.

—Rev. Dr. J. C. Jackson, recently pastor of Hedding Church, Jersey City, N. J., has been transferred from the Newark to the Ohio Conference and appointed to Wesley Church, Columbus, Ohio. Gov. McKinley is a member of Wesley Church.

—Rev. Dr. and Mrs. Richard S. Storrs celebrated the fiftieth anniversary of their wedding at their home in Brooklyn, Oct. 1. The Doctor came of a long line of Congregational ministers. He was educated at Amherst and became pastor of the Church of the Pilgrims, Brooklyn, in 1846.

—The *Christian Epitaph* of last week says: "It is a matter for congratulation that Buffalo is not to lose a man of Dr. Odell's character and force. The Richmond Avenue Church has asked for his transfer to that pastorate, and there is reason to believe that the Conference will grant the request."

—The *Western Observer* observes: "The address which Bishop Merrill is delivering in his present visitation of the Conference, on 'Ordination,' is a masterpiece both in its lucidity and cogency. The Bishop should yield to the solicitation and wishes of preachers and the laity and give this address to the press of the church."

—Rev. Andrew Gillies, class of '95 Wesleyan University, and pastor of our church at White River Junction, Vt., was married, Sept. 23, at Parma, N. Y., to Miss Martha E. Smith, class of

'95 Syracuse University. A royal reception was given on Friday evening to the young couple by the church at White River Junction.

—We learn from the *Pittsburg* that Rev. A. H. Norcross, D. D., for some years president of the Pittsburg Female College, has been transferred from the East Ohio Conference to the Ohio Conference, and appointed by Bishop Vincent presiding elder of the Gallipolis District. It is expected that Dr. N. H. Holmes, of the Ohio Conference, will succeed Dr. Norcross as president of the Female College.

—Rev. Philo G. Noon (Harvard '96) has begun his work as instructor in physics at the School of Medicine, Boston University. He is residing at the Epworth Settlement, Hall St., Boston, and rendering very efficient service in this noble work. Mr. Noon is an active Christian, a member of Epworth Church, Cambridge, and a son of Rev. Alfred Noon, Ph. D., of Rosindale, member of the New England Conference.

—Rev. Dr. S. P. Craver, late of our Mexico Mission, and now presiding elder of Paraguay District, South America Conference, after locating his family at Mt. Vernon, Iowa, has started for his new field. He sailed from New York, Oct. 5, by the "Umbria." After spending a few days in England, he will leave Liverpool, Oct. 24, for Buenos Aires by the Pacific Steam Navigation Company's line. From Buenos Aires to Assumption, his destination, he will go by river steamer, six days' journey.

—The *Presbyterian* says: "John Morley, the English political leader, is an acknowledged agnostic. He was more pronounced in his rejection of Christianity a few years ago than he is now, though he is probably of the same mind still. He once published a book in which he showed his own smallness by spelling the divine name with a small g. The *Spectator* reviewed the book, and made the author wince by spelling his name 'John morley.' A fair retort."

—An exchange refers to a good work accomplished by Matthew Arnold, whose influence in general was so opposed to evangelical truth. The work referred to was the conversion of Charles Reade. The famous novelist and dramatist was a mere worldling, and of course ignorant of the Bible. Mr. Arnold once urged him to read through the sacred Book as though he had never read a line before, saying that it would astonish him. Mr. Reade took the advice and entered upon the task with his usual zeal and energy. The result was that he was not only astonished, but deeply and spiritually impressed. He found the Scriptures full of a mighty convincing power which he was unable to resist; and so he became a humble believer.

—Rev. G. W. Norris, presiding elder of Dover District, New Hampshire Conference, writes: "Daniel Lee returned from Oregon to New Hampshire Conference in 1844 and was stationed at East Haverhill. He took regular work in Conference until 1862, when he superannuated and has since been in the West and a regular recipient of aid from N. H. Conference Preachers' Aid Society. Probably the error in the *Christian Advocate* item was the substitution of E. for H. in the abbreviated name of Conference." We have received several other replies concerning Daniel Lee, covering mainly the facts stated above by Mr. Norris. Rev. Henry Chandler, writing from Deering Centre, Me., says: "Mr. Lee was my pastor on his first charge after his return from Oregon, in 1844. He was my personal friend. I was much impressed by his deep piety and his devotion to the ministry. A small memento of Mr. Lee may be seen in the rooms of the N. E. Historical Society—a pair of silver-bowed, concave spectacles, which he wore in Oregon. In 1844, finding those spectacles fitted my eyes, he offered to sell them. I bought them, wore them about thirty years, and then gave them to the above Society as a memento of Rev. Daniel Lee, worn in his Oregon Mission."

Brieflets.

In order to present the usual variety in our contributory and editorial columns, four pages are added to this issue, enabling us thereby to publish the report of the St. Johnsbury League Convention, all church news in hand, and other important current matters.

Miss Louise Dunham Goldsberry presents in this issue, by request, "The Negro at the Atlanta Exposition"—a very creditable showing for the African race.

The minister who habitually appends the "D. D." to his name in ordinary correspondence is very largely responsible for much of the dissatisfaction felt in some circles concerning the whole matter of the conferring of honorary degrees.

The pressure upon our columns is now so great—and will be for several months to come—that we are constrained to request our reporters and correspondents to practice condensation. All current items of importance from the churches are wanted, but let them be expressed in the briefest possible terms.

It is represented that the "Wesley Tree" at Cambo, Northumberland, is greatly decayed. Various appliances have been used to keep the parts together, supplemented and fortified by a substantial fence. A new tree has also been planted close by, and a stone monument erected by Sir George Trevelyan bears the simple inscription: "John Wesley preached here on his 79th birthday, June 17, 1792."

Mr. Horace Benton, of Cleveland, Ohio (corresponding secretary of the National City Evangelization Union), who spoke before the Boston Preachers' Meeting not long ago, writes Dr. Mudge: "I am under great obligation to you for your 'Growth in Holiness.' It is an era in Methodism. Thank God that you have such courage, because it is from the standpoint of the New Testament, and not Methodist tradition."

The *Christian Work* is both frank and forceful in saying:—

"A remarkable case of faith healing, we are told, comes from Old Orchard, Me. Doubtless, Lourdes makes similar reports. Faith is the menomur of many a child that ought to bear another name. In this instance Credulity or Coincidence would probably answer. Do such cases not occur? O yes; but they are not of Faith, or they would be universal by the exercise of faith. The medical profession perfectly understand the process by which other like cures are effected. But only a very jocular or very profane physician would give them the sacred name of Faith."

Rock River Conference contains thirty-five members who served in the army during the war of the Rebellion. They have an organization called the Union Army Veterans' Association, and hold a reunion during each Conference session.

It was Charles Hodge who so well said that "Faith is not a blind, irrational assent, but an intelligent reception of the truth on adequate grounds."

"Picked-Up Prayers," by James Buckham, on page 8, is as forceful and pungent as such a topic would naturally be in the hands of that distinguished writer.

The discussion of the removal of the time limit by Revs. Luther Freeman, Franklin Hamilton, E. H. Hughes and G. A. Phinney, at the Boston Preachers' Meeting last Monday, was a very able and forceful presentation of the reasons for the removal, all the essayists uniting in that view. These young men in the New England Conference are heartily commended for the thorough preparation made for the treatment of the topic. While unable to concur in the conclusions reached, we were greatly gratified to listen to such a masterly consideration of that side of the question.

It will be seen by reference to the special notices in this week's issue that the church at Milford is to celebrate its semi-centennial, Oct. 20 to 23. The pastor, Rev. W. C. Townsend, has arranged a very interesting program for the occasion.

Rev. C. A. Littlefield, in a personal note, thus makes reference to the great Sunday-school Convention held at Fall River, of which we have brief report on another page: "It was the brightest, biggest and most spiritually helpful thing of the kind I ever attended. It exceeded my prediction in *HERALD*. More than two thousand were at People's Temple on Thursday night." But Mr. Littlefield makes no allusion to the fact that both he and Rev. J. D. Pickles made able and pertinent addresses at the meeting at People's Temple.

The first edition of one thousand copies of Dr. Mudge's volume, "Growth in Holiness," is exhausted in six months, and the second edition is selling rapidly.

We are gratified to see the contribution from the pen of Dr. Thirkield entitled, "The Master's Prayer and the Negro's Plea," written especially for our columns, transferred entire to the issue of the *Southwestern* of Oct. 3. The contribution deserves all the commendation which the editor gives it in the same issue of his paper, but we are not a little surprised to note that there is not the slightest recognition of the fact that the article was taken from *ZION'S HERALD*.

Will our readers give fitting heed to the testimony of representative laymen in response to the inquiry: "How My Church Paper Helps Me," found on page 2.

Those receiving sample copies of *ZION'S HERALD* are informed that they can secure the paper from the first of October, 1895, to January 1, 1897, for one year's subscription. By handing their names to their pastors, they will become permanent subscribers at once and can pay for the same at any time before the next session of the Annual Conference.

On Nov. 3 the American Methodist Episcopal Church at Rome will dedicate its comfortable and beautiful chapel in the mammoth new Methodist building on the corner of Via Venti Settembre and Via Firenze. From that date on, services in English will be regularly held there every Sunday, morning and afternoon. Friends visiting Rome should not fail to put in an appearance. For the benefit of any who may desire, for any reason, to communicate with the pastor in advance, we give his address: Rev. Elmer E. Powell, Via Firenze 38, Rome, Italy.

The *Outlook* says in its last issue, under the caption of "Decadent Novels":—

"The mistake made by the new and decadent school of story-tellers is in assuming that only the immoral is natural. It is taken for granted that the normal man and woman are vicious. . . . We protest against this diseased fiction that, once read acquiescently, forever debases the imagination and takes away the will to resist the impulses of the flesh. Compared with these books Oscar Wilde's 'Dorian Gray' is an austere exhortation to holiness. Why should we, at the end of this century, introduce the effete vices of the Orient because some have taken the fancy to feebly imitate the cruder devices of Japanese

pictorial art? This psycho-sexual fiction is more atheistic than Colonel Ingersoll, and more destructive of Christianity. It is the succubus of modern life. It kindles a fire that consumes the heart; and afterwards the brain-walls cave in."

The *Christian Advocate* of last week contains the following explicit and emphatic declaration concerning Christian union:—

"The entire talk about corporate unity between Baptists (and Presbyterians and Methodists as well) and churches making such claims as those put forth by High Church Episcopalians in England and in this country, is the vilest moonshine. It would be undesirable if possible, being a union of contraries."

The above statement, in which we concur, reminds us of the following expressive lines:—

"Reunion" is thundered at us,
Though necks still grow stiffer and stiffer;
Far better that impotent fuss
Were a wholesome agreement to differ."

We publish in this number a report of the very interesting annual meeting of the New England Conference Women's Home Missionary Society, held in the First Church, Temple St., this city, last week.

Above everything in the preacher is the quality of sincerity. That was the one reason why the preaching of Phillips Brooks made so deep an impression upon all classes that heard him. George MacDonald put it forcefully when he wrote: "Preaching is that rare speech of a man to his fellow-men, whereby in their inmost hearts they know that he in his inmost heart believes."

Our New York Letter from an "Occasional Correspondent," on page 26, will be found to be refreshingly interesting.

Rev. Thomas Tyrie, of St. Johnsbury, Vt., writes: "The Epworth League convention was a great success. The excellence of the program cannot be surpassed. Our people are enthusiastic in their appreciation." Those whom we have seen who were present characterize the convention in equally enthusiastic terms.

The first of Dr. Davison's new series upon "Religious Thought and Life in the Old World" will be found upon page 2. These contributions are not surpassed in value in any religious journal.

The *Morning Star* says: "An eloquent description is thus given of a certain five-years' pastorate: 'Idolized, criticized, agonized, anathematized, canonized.' We take it that the reference is to a five-year Methodist pastorate, each year of which is thus forcefully characterized. We should be happy to learn who the pastor is that has received such peculiar consideration."

Rev. Joseph Palimau, D. D., of Bridgeport, Conn., has a significant contribution in the last *Christian Advocate* entitled, "Why Hurry the Woman Question?" in which he says:—

"Let us be warned by the mischief wrought in 1844 by hasty legislation—an extensive lawsuit, the loss of large property, and, worse still, bitter heartburnings that are keenly felt today after half a century. Let the women enter the General Conference in 1900 with unchallenged title and welcomed by all. Let them come as the result of positive legislation and new law, and not by judicial interpretation of old law. Let the constitutional process be employed, and by the three-fourths and two-thirds vote let the Second Restrictive Rule be amended. The ideal course is for the Lay and Annual Conferences to refrain from electing women to the General Conference of 1898. Even the Baltimore-Colored plan is an unsatisfactory makeshift, and the refusal of a single Conference to entertain it would vitiate it as good law. Then at Cleveland let the question be submitted *de novo* to the Annual Conferences as in 1888, but with this difference, that the Conference shall commend the change by an immense constitutional majority."

A staff correspondent of the *Congregationalist* from Chicago, writing of the late session of the Rock River Conference, says:—

"While there is no conflict between Methodists and other denominations, they prefer to carry on their work as if other bodies of Christians did not exist, as if the entire responsibility for the conversion of the world depended on them alone."

It is to be regretted that Methodism is so unsatisfactory to the Congregational Church. But this has always been the case. From the time that the faculty of Yale College, after hearing Bishop Hedding preach, "used him as a stranger," to the present hour, Congregationalism has failed to understand the Methodist Episcopal Church. There is no disposition to revive unpleasant memories in this connection, but it cannot be forgotten that such memories exist. The Congregational denomination resisted the introduction of Methodism into New England, considering it an obtrusive and fanatical interloper, and treated it with Pharisaic contempt. From no other denomination has Methodism received so much of criticism and censure. The fact that the Congregational Church has always been, and continues to be, so largely re-enforced through the revival work of Methodism, would naturally, one would think, produce a feeling of generous fellowship, and silence this unfraternal and sneering spirit. It is probable that one-third of the membership of the Congregational churches were converted at Methodist altars. This striking fact ought to inspire magnanimity and a gracious fraternal relation. And then, too, it would seem as if, after a century of notably successful history, it might be reasonably presumed that Methodism had reached "man's estate," and was in some degree capable of self-government.

The Conferences.

New England Conference.

Boston Preachers' Meeting.—The order of the day was the discussion of the theme: "The Removal of the Time Limit, from the Young Preacher's Standpoint." The participants were Revs. Luther Freeman, Franklin Hamilton, H. H. Hughes, and G. A. Phinney. These brethren were all thoroughly prepared, and read papers characterized by brilliancy of thought and expression and clearness of argument. They all favored the removal of the limit, believing at the same time in the annual appointment. The business committee were instructed to secure four men who believe in the retention of the limit to speak at an early date. Next Monday, Oct. 14, the semi-annual election of officers will occur, and the discussion of the attitude of the Epworth League toward the Society of Christian Endeavor will be continued. Participants: Revs. T. W. Bishop, W. I. Haven and J. D. Pickles.

Boston South District.

Temple St., Boston.—The University sermons for this year, as now arranged, will be given as follows: Oct. 20, Rev. George E. Reed, D. D., president of Dickinson College, Carlisle, Pa.; Oct. 27, Rev. C. H. Payne, D. D., of New York, secretary of the Board of Education; Nov. 3, Rev. C. W. Bishop, Ph. D., professor of Historic Theology, Boston University; Nov. 10, Rev. W. V. Kelley, D. D., editor of the *Methodist Review*.

People's Temple, Boston.—On last Wednesday night, People's Temple gave a thanksgiving reception to the pastor on account of his recovery and return. The people were very grateful that it was only Dr. Brady's arm that was injured. The large and interested company was entertained by an account from the pastor of how the accident occurred, and also by congratulatory speeches from George Frederic Washburn, Esq., and others. An excellent musical program added much to the pleasure of the evening, and all the company were exceedingly enthusiastic over the present and prospective condition of the Temple. It is pleasant to be able to state that Dr. Brady's arm is so much improved that he has thrown aside the sling and is using it considerably in his work. Among the many valuable additions to the Temple, the most recent is Rev. Samuel M. Dick, M. A., Ph. D., late president of Cameron Methodist College, and wife. He is a brother-in-law of Miss M. Marion Love, the leading soprano soloist of the Temple. Dr. Dick has opened a Bible class for the times, on Sunday mornings, from 9.30 to 10.30. His purpose is to teach the Sunday school lesson in the light of modern science, and apply it to the present needs of the people. This class is intended by the pastor to be preparatory to the morning service as the sacred concert is preparatory to the great service in the evening. Last Sabbath was crowned with great spiritual services, vast audiences, and a basket collection of \$300. The church will be in fine condition for the reception of the noted evangelist, "Gypsy" Smith, whom it has engaged to come over from England early in January next.

First Swedish, Boston.—Dr. Mansfield, presiding elder, held the second quarterly conference with this church last Sunday. At the communion service just preceding 3 persons were received by letter and 3 on probation. Conversions are the regular order of the day in this progressive and aggressive church.

Italian Church, Boston.—Sabbath last was a high and holy day to our Italian Methodist Church in Boston. Sixty men and thirty women, nearly all Italians, took part in the sacrament of the Lord's Supper. Eleven men and two women were received in full membership from probation. Rev. W. D. Bridge, who is very helpful in our Italian work, was present and assisted the pastor, Rev. G. Conte, in the service. The hall now occupied by the church is on the second floor of the building corner of Hanover St. and Cross St., with entrance on Cross. On Monday evening, Oct. 14, a social will be held here, to which all American Methodists who are interested in the success of our Methodist Italian Church are cordially invited. There will be music instrumental and vocal, and opportunity given to the friends of the church to become acquainted with Rev. Mr. Conte and his excellent wife, and with the surroundings of the congregation. Especially invited are the young people of the churches in Boston and vicinity.

Jamaica Plain, St. Andrew's.—The largest congregation for years gathered last Sunday evening, 100 being present. Five persons were received into church fellowship at the communion service. Rev. A. W. L. Nelson, pastor.

South Boston, St. John's.—Last Sunday 6 persons were received into full connection. The pastor, Rev. W. T. Perrin, in the evening, completed a course of four sermons to young women, which attracted much attention. At the second quarterly conference, recently held, by a unanimous vote the presiding elder was requested to secure the return of Mr. Perrin for his fifth year. The church is much pleased to be helped in its work in this important and difficult field by Miss Ida M. Bryant, the efficient deaconess.

Allston.—Dr. J. W. Hamilton was unexpectedly present at the morning service of this church last Sunday. He presented the cause of the Freedmen's Aid and Southern Education Society and received a fine offering. Rev. C. H. Hanford, pastor.

Milford.—Although this church has a ZION'S HERALD list of forty, yet the pastor so faithfully presented the paper on last Sunday as to secure nine new subscribers, with more to follow.

Mattapan.—By a wise business move this church has disposed of its old parsonage and secured a fine new one, fully adequate in every respect to the needs of the pastor's family, and a credit and joy to the loyal, generous people. It is within three minutes' walk of the church, is thoroughly modern, and, in fact, its possession is a splendid achievement. The pastor has had to move already three times this year, and now the people favor the removal of the time limit that their pastor may be fixed. Rev. W. A. Mayo is pastor of this active church.

Worcester.—At the first meeting of the Ministerial Association following the vacation, Rev. E. F. Holway, of Trinity, was elected president, and Dr. G. W. Mansfield, of Laurel St., is one of the topic committees. In this organization all denominations unite.

Trinity.—On the evening of the 29th, the Cadets of this church gave a very pleasant entertainment, and were themselves presented by Pastor Holway with a stately banner. Captain

Howard accepted the same in appropriate words, and then turned it over to Color Sergeant Knight. If this military drill will fit our boys for the grand life of a church militant, then their work in handling weapons is not thrown away. Boys do like the glitter of uniform and the thought of war. Where is the Peace Society?

Grace.—It was an error to attempt an entertainment during the great Festival week, but it was undertaken just the same, on the 29th. The weather, too, was catchy. Then the most of those who were to have a part were absent. Only the presence of Mrs. A. S. Roe, who read twice, of Miss Susie Sargent with a piano solo, and of the Misses Peck and Miller, who sang, saved the program from complete collapse. Worcester is loyal to her week of music, and everybody goes. Many know very little about the quality of the melody, but custom has decreed that we shall have a week of linked sweetness, and all go. Then for the remainder of the year they are carefully abstain, till it has become well known to the music world that one of the worst places in the land for a traveling troupe of first-class merit is our same artistic Worcester.

Charles W. Delano, a recent graduate of Wesleyan University and a teacher in the Classical High School, gave a very interesting talk to the Sunday-school Sept. 29. His theme was, "Quit you like men." By the way, this was the thought, also, of Rev. R. F. Holway on the evening of the same day in speaking to his Cadets. Very good advice as good now as when it was first spoken so many years ago.

Quinsigamond.—Rev. Victor Witting came back to us on the eve of the 29th, and in connection with a concert as his old Quinsigamond Church gave a very entertaining lecture on a Swedish wedding of a thousand years ago. Like everything that the Swedes undertake, the affair was eminently successful.

Zion's Herald.—Presuming that these lines come under the notice of many Worcester people, I am going to ask every reader to use the influence that is in him to spread abroad the circulation of our New England church paper. I have little patience with those good people who say they prefer an interdenominational paper to one of their own ranks. At certain times of the year I am in an old-fashioned Baptist home, and there I expect to see and to read the *Examiner*, a paper that my grandfather took almost from its starting; and at other times I am with my Congregational relatives, and they have the *Congregationalist*. At another home I should think it strange indeed if I did not find the *New York Christian Advocate* on the reading table. If one wishes to know aught of the army of which he is a member, then he must read its special orders. For New England, no church paper should be allowed to supplant, in Methodist families, ZION'S HERALD. Children should grow up accustomed to its form and words. When grown they will be much more likely to identify themselves with the denomination in which they were reared.

Thomas St. Swedish, Worcester.—Rev. Nils Eagle opened his work in this church, Sept. 29. Crowded congregations gave him welcome and inspiration, no less than 600 hearers being present at each service. Pastor Eagle comes from the Central Swedish Conference as arranged for at the last session of the New England Conference. He is foremost in ability and success among the Swedish preachers of America. He was elected by his Conference at its recent session a delegate to the General Conference, but receiving his transfer afterwards, another delegate had to be elected in his place.

South Worcester Swedish Mission.—On Sunday, Sept. 29, the work was opened in this mission under the auspices of the Parent Missionary Society. A large new store had been secured as the meeting place. The room was well seated with chairs, accommodating above 150, and every seat was taken. Presiding Elder Mansfield and Rev. Alonzo Sanderson were present and addressed the meeting. Rev. Svante Svenson was appointed pastor, in well-chosen words spoke to the Swedish people present. Rev. Nils Eagle, the newly-appointed pastor of Thomas St. Swedish Church, Worcester, took a collection of more than \$35 from the Swedes to inaugurate the mission, and then conducted an old-fashioned altar service. There was one young man who asked for prayers, and others sought a new baptism for work. This auspicious beginning gives the Lord's approval to this important work. Pastors Eagle and Svenson are in hearty sympathy with the mission, and Pastor Svenson enters heartily into the spirit of the work.

Boston North District.

REOPENING TRINITY CHURCH, CHARLESTOWN.

After being in the hands of workmen for nine weeks, the handsome Gothic auditorium of this church was reopened for public worship on Sunday, Sept. 29. The pastor, Rev. Dr. Wm. Nass Brodbeck, preached in the morning upon "The Importance and Value of Church Services," and was assisted in the service by Dr. C. N. Smith and Rev. Daniel Richards. In the evening a platform meeting was held, at which addresses were delivered by Drs. C. N. Smith, W. R. Clark, and R. L. Greene, former pastors of the church, and letters read from Dr. Mark Trafton and Revs. I. H. Packard and E. M. Taylor, who could not be present. The services throughout the day were largely attended, and were marked by a decidedly joyous and hopeful spirit. The improvements made in the room are such as to render it almost beyond recognition. The walls and ceiling have been most tastefully frescoed; the floors, together with those of the entrance vestibules, recarpeted throughout; the woodwork cleaned and revarnished; and the pulpit platform and altar brought forward and enlarged. The effect of the latter improvement is to reduce the dimensions of the room to the eye. The organ has also been handsomely treated by the decorator, and put in thorough repair by the builders. Taken altogether, it may be safely said that Methodist has now no more beautiful or attractive auditorium in or near Boston than that of old Trinity. The more formal reconsecration of the building will occur on next Sabbath, Oct. 13, when it is expected that Bishop R. S. Foster will preach in the morning, and Rev. G. F. Eaton, D. D., the presiding elder of Boston North District, in the evening.

Marlboro.—Rev. S. B. Sweetser received at the last communion service 4 by letter, 1 from probation and 7 on probation, six of whom were baptized. A deep and genuine religious interest obtains, encouraging to both people and preacher.

Newton.—Sunday was an unusually interesting day at this church. The pastor received 21 into the church—9 by letter, including Mrs. Prof. Rishell and two daughters, and Mrs. Nathan Siles with her son and daughter, and

12 on profession of faith. The work is very prosperous under the pastorate of Rev. Dillon Bronson. The board have increased the pastor's salary by adding \$300.

Maynard.—This society is building a new church, which is now well advanced. The spiritual interests are being carefully nurtured. Rev. I. A. Mesler, pastor.

South Framingham.—This people are looking forward to the reopening services, which are to take place within a few weeks. Extensive and beautiful changes have been made. Rev. Alfred Woods, pastor.

Boston East District.

Lynn, St. Paul's.—Sunday, Sept. 6, 10 adults were baptized, 16 received into full fellowship, and 3 received on probation. The services are largely attended and very spirited. There were 865 present at the Sunday-school rally, Sept. 29. Rev. W. T. Worth, pastor.

Centre Church, Malden.—As a sequel to the great reception of probationers last spring, the pastor, Rev. J. M. Leonard, received last Sunday into full membership 60 from probation, 1 by letter, and baptized 18.

Tepleville.—Rev. W. F. Lawford has been seriously ill with catarrhal appendicitis. At last reports his condition was more hopeful.

Lynn Common.—The young people are a great power for good in the Lynn Common Church, Rev. Dr. N. T. Whitaker, pastor. Their number has doubled during the past two years. The Sunday-school is large and flourishing, and new scholars are added every Sunday. On rally day, Sept. 29, 849 were present—the largest number on one day in the history of the school. The Epworth League numbers 254, of whom 88 united with the church in full or on probation during the past year. It has added 71 new members during the past year, and contributed \$110 towards the current expenses of the church, besides the Thanksgiving missionary offering and money given by its members for pew rent and weekly offerings. Its Mercy and Help department made 300 visits and distributed a large amount of food delicacies and clothing to the sick and destitute. It has faithfully sustained its religious and literary gatherings. A large number of its members expect soon to unite with the church; others recently converted have united on probation. Happy the church whose young people are so alive to her interests!

Wilmington.—A blessed revival has been in progress in this church for some months. The work is quiet, but marked. About thirty persons have been brought to Christ. Among them are some backsliders reclaimed. It is "a time of refreshing from the presence of the Lord." Rev. Elihu Grant, of the Theological School, is the very efficient pastor, under whom the work is being prosecuted.

Springfield District.

Ludlow Centre.—The Red Bridge grove-meeting, a four-days' series of meetings within the limits of this charge and about three miles from the church, was held recently with the following list of preachers: Rev. G. W. Clarke, the pastor, Rev. N. Vanderpyl (Congregational), of North Wilbraham, Revs. Dr. E. R. Thorndike, W. G. Richardson, E. P. Herrick, Fayette Nichols, G. F. Durgin, and Mr. Francis, the local congregational pastor. The meetings were well attended, disturbed one day by rain, and greatly enjoyed by the people of this section, most of whom cannot go to the regular camp-meeting. This meeting was started by the laymen of the community in 1892, during the pastorate of Rev. G. F. Durgin, and was carried on two years by Rev. G. W. Simonson, and is now enthusiastically taken up by Mr. Clarke who is entering heartily into the needs and work of this, the largest rural charge of Springfield District. A tent, costing \$20, has been purchased for the use of this meeting.

Springfield.—Mrs. E. R. Thorndike, the wife of the presiding elder, is reported as slightly gaining.

Wilbraham.—Services were held in memory of Mrs. Dr. Steele at the church. Addresses were made by Rev. Fayette Nichols and Principal W. R. Newhall. The church was well filled by a large attendance of citizens and nearly the entire school. Both Dr. and Mrs. Steele were greatly respected and beloved in the community, and this service was, from this side as from that of the members of the faculty and the few of the present pupils who came during the Doctor's administration, a genuine tribute of most kindly remembrance.

Amherst.—Both colleges open with very large attendance. The registration at Amherst College is nearly 500. Rev. A. L. Squier, pastor of our church, will consider it a special favor if pastors will forward to him the names of the young people who have entered these colleges from Methodist homes. Last Sabbath the pastor preached on "Revivals." A good interest prevails, some fruits already being gathered.

Chicopee.—William West, aged 89, one of the oldest citizens and nearly the oldest attendant and supporter of the Central Church, passed to his reward, Sept. 21. A suitable memoir will soon be sent to the *HERALD*. Mr. West had taken ZION'S HERALD nearly through the entire term of its publication. A large number of friends gathered at the funeral, which was conducted by Rev. E. S. Best, of West Springfield, assisted by the pastor, Rev. G. F. Durgin. Mr. West was pastor here twenty years ago, and had very close friendship with Mr. West and his saintly wife who went to heaven, March 9, 1884.

Epworth Leagues.—The annual district convention will be held at State Street near the close of October or the first of November. Among the speakers the following are probably sure: Revs. F. H. Knight, W. I. Haven, C. M. Hall, C. A. Littlefield and Dr. E. R. Thorndike. President A. M. Osgood is maturing plans for this, and arranging and holding several group conventions.

Group 2 held an interesting and profitable gathering at West Brookfield, Sept. 2. Other conventions are dated as follows: Northampton, Sept. 27; Athol, Oct. 18; Coleraine, Oct. 14.

Springfield Preachers' Meeting is starting off after vacation with considerable interest and a prospect of some solid and interesting discussions.

The Northfield Extension Conference, under the management of Evangelist Pratt, and addressed by Rev. H. L. Hastings, Dr. A. T. Pearson, and others, has been quite largely attended.

State Street.—The stereopticon work of Dr. T. C. Watkins is peculiarly free from the sensational, ten-cent show features. Good, substantial work is being done. The best among Springfield's Christian people attend.

Coleraine.—Rev. I. S. Yerkes and Rev. J. A. Day, of Conway, exchanged pulpits Sept. 29.

Holyoke Highlands.—The Chinese class has been reorganized with thirteen pupils, and L. M. Titus, superintendent; H. H. Hay, assistant; Miss Belle Marsh, secretary and organist; and Mrs. E. B. Thomas, treasurer. This work has been a marked success for the past two years. The pastor's wife, Mrs. B. F. Kingsley, was taken ill while they were away on their vacation in New York. She was able to return home Oct. 2, but is quite sick.

Belchertown.—Miss Clarissa Morse, aged 79, a loyal Methodist and a faithful Christian, passed from earth to her reward recently. Her death is a loss to this church. Her illness entailed severe suffering, but her death was triumphant. The great annual event, the Cattle Show, has come to an end; the ladies of this church furnished a dinner, netting \$12. The Drift of this charge also had a dining tent, and cleared \$45. During August Mrs. Church, aged 83, was an attendant at the morning services. Rev. S. A. Bragg, the pastor, is active, consecrated, earnest and hopeful for good results from the winter's efforts.

Holyoke, First Church.—The pastor, Rev. W. E. Knox, exchanged with Rev. Charles Robinson, of Dalton, Sept. 29. On Sept. 23, in the morning, a harvest concert was given. The church was beautifully decorated with flowers and garden produce. From the latter, which was sold at an entertainment the next evening, \$8 were realized, which will be used in buying the C. L. S. C. and Epworth League reading courses books for the Sunday-school library. In the evening of Sept. 23 the Chautauqua Vesper Service was used, and an address given on reading by Pastor Knox. Oct. 6 was observed as rally Sunday in the Sunday-school.

Trinity, Springfield.—On Sunday, Sept. 29, the pastor, Rev. Dr. Henry Tuckley, announced that it was on that date just twenty years since his wedding, and that he and Mrs. Tuckley would be "at home" to callers the following afternoon and evening. The notice was short and informal, and it was quite expected by the pastor and his wife that the reception would be equally unpretending. But the number who called was about two hundred. Many beautiful presents were also sent in, and at 9 o'clock Rev. Dr. William Rice surprised the happy couple by delivering to them an address of warm congratulation, at the close of which he handed the pastor a dainty purse containing four \$20 gold pieces, the gift of the official board, all the members of which, it was afterwards stated, had responded to a hasty appeal to contribute. The pastor replied, expressing his great surprise, and saying that while he was grateful for the gifts, he was still more gratified at the expressions of good-will. The Epworth League had sent a profusion of flowers to decorate the parsonage, and the ladies displayed their usual taste in arranging these. Many who could not attend sent congratulations. The three children of this happy preacher's home assisted in receiving. After refreshments, the company dispersed, happy themselves in the joy of the occasion, and leaving happiness behind them.

Westfield.—Sept. 29 was observed as rally day. The largest congregation of the year, numbering fully 800, listened to a most instructive sermon on the value of reading. The Cecilia Bradford Trio was present and rendered valuable service. The attendance at Sunday-school was 425. Special addresses were made by Supt. Bryan, Mr. Nelson Spellman, Mrs. G. A. Walkley, H. J. Cleveland, E. N. Huntress, and the pastor, Rev. L. H. Dorchester.

Florence has recently lost another of its oldest and most valued members—Mrs. Sarah M. Chapin, widow of the late Rev. M. C. Chapin. She had been widowed several years, and has had the love, respect, and interest of the entire church. Her husband was a local preacher, who

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new parsonage, to be secured during one pastorate; yet this is what has been accomplished under the labors of Rev. A. L. Cooper, D. D. He and family have just moved into their new house.

Barrs.—Rev. W. S. Smithers gave before the Epworth League a very interesting lecture on "Glimpses from Lookout Mountain," the occasion being the 22d anniversary of the battle.

East Burke.—The annual reunion, dinner, and roll-call occurred Sept. 24, about fifty being present.

St. Johnsbury Centre.—Rev. I. P. Chase preached an excellent sermon at a union temperance service at his church, Sept. 29.

Lyndon.—Our Methodist ladies gave a Paritan supper at the Congregational church, Oct. 4. Evidently there is practical fraternity here.

West Concord.—The annual chicken-pie supper was expected to occur Oct. 5.

St. Johnsbury.—Rev. Thomas Tyrre, of Grace Church, began on Sunday evening a series of addresses to young women. The first was of an introductory nature, and was based on the general estimate of woman in the different nations of the world, ancient and modern. The speaker maintained that the degree of civilization which any nation has reached may be measured by the social, moral and educational condition of its women. In passing he paid tribute to the great work accomplished by the W. C. T. U. Next Sunday evening's topic will be "Woman's Aim in Life."

The Herald Canvasser.—The earlier the pastor begins to put in work in placing our New England organ in the homes of his people, the better will be the results of his labors. Our Conference ought to have a much larger proportionate subscription list, not only because the HERALD is worthy of it, but because our people need the paper, and our Preachers' Aid Society needs larger dividends. Let every pastor, including the fresh recruits, carry to Conference a list at least 25 per cent. larger. RUTLAND.

St. Albans District.

Enosburgh Falls.—An Epworth League social was recently held at the parsonage. The delegates to the district convention at Richford made a report. The widow of Rev. F. W. Hamblin has returned to her former home at Barre, Mass., where her father resides.

Montgomery.—Rev. H. A. Spencer interested and instructed the people on Sabbath, Sept. 15.

Alburgh.—At the State convention of Y. P. S. C. E., Miss C. L. Marion was elected superintendent of Junior work. There are twenty-seven societies in Franklin, Grand Isle and Lamoille counties, with over one thousand active and associate members.

Georgia.—Rev. A. J. Hough delivered his popular lecture, "How to Get There," at the church, Sept. 24, under the auspices of the Epworth League. The church here lost a supporter in the death of Mr. Henry Post, which occurred Friday morning of last week, after a lingering illness.

Alburgh Centre.—Extra meetings are continued. Rev. A. W. C. Anderson, of Enosburgh Falls, assisted last week on Tuesday and Wednesday.

Milton.—Rev. R. J. Chrystie has been holding tent-meetings at the Boro. Several clergymen were present, and the meetings excellent. The services were adjourned to the church, to be held four days of the week. The power of the Holy Spirit is much needed for the conviction of lost men. Pray for it!

Swanton.—The Courier says: "Owing to the constant demand upon his time and talents, it is rarely, of late years, that Dr. H. C. Farrar, of Troy Conference, has been able to visit his old home. Wednesday, Sept. 18, he celebrated his 59th birthday by spending the day in Swanton, visiting scenes of his boyhood and renewing old acquaintances. He has an important charge at Albany, N. Y., but finds time to do a vast amount of work outside. The prominence Round Lake has achieved during the last few years is largely through his efforts. Few if any of the young men who have left Swanton have achieved the prominence that Dr. H. C. Farrar has." Active work commenced this week on the new church, and a good force of men are employed. The young people of this church are preparing for a Christmas sale, to take place the first week in December. The money is to be used for the building fund.

St. Albans Bay.—A chapter of the Epworth League was organized here last week with twenty-four members.

Morrisville.—Mrs. M. E. Bell has resigned the position as superintendent of the Woman's Home at Burlington, on account of the state of her health.

Wolcott.—Rev. Mr. Reed, of West Woodbury, preached last Sunday, delivering a very able discourse.

West Berkshire.—Mrs. E. J. Parnlee, of Enosburgh Falls, gave a very interesting lecture last Sunday on home missionary work.

Jericho Centre.—Rev. S. S. Brigham enlarged his field of labor. He will preach at the school-house in Nashville every Wednesday evening.

Richford.—Rev. R. L. Nanton gives a lecture on his travels through the Gulf of Mexico. Proceeds to go to the church.

S. S. Work.—Speaking of the missionaries, Mr. and Mrs. E. C. Kinney, who have been laboring in Franklin County under the American S. S. Union, the *St. Albans Messenger* says: "During the four months of their work in this county they have traveled over 1,700 miles, have made 450 calls upon families, and have organized 15 Sunday-schools, that gather in about 400 children and adults. This shows that Vermont is waking up to more interest in these valuable institutions. A strange fact is the missionaries found several districts where Sabbath-schools were needed, but could not be organized for the want of Christians to carry them on. This reminds us of Philip Phillips' song: 'If you want a field of labor, you can find it anywhere.'"

South Franklin.—Rev. R. L. Nanton recently delivered a highly interesting and instructive lecture on "Life in the Tropics." It may not be generally known that Mr. Nanton is a native of the West Indies, and is prepared to speak intelligently concerning those tropical islands.

Georgia.—Rev. C. S. and Mrs. Helbert spent the last week at Grand Isle assisting in revival services.

Montgomery.—This society gave its annual supper on Tuesday evening. An interesting

program consisted of music, recitations, essays and short speeches.

Milton Boro.—The series of meetings at the Boro closed last Sunday evening. Four persons received the holy rite of baptism, and 6 were taken into the church on probation.

Bakersfield.—There were union services in the Methodist church on Sunday morning. Rev. D. C. Thatcher spoke on the subject of temperance. In the evening a temperance concert was held in the Congregational church.

Johnson.—The Sunday-school has purchased a new organ. Rev. W. P. Stanley, of Swanton, preached last Sunday a very instructive sermon. He was formerly stationed here.

Stowe.—Union meetings continue, and are largely attended. All places of business in the village are closed from 2 o'clock till 4.30 in the afternoon, and after 7 o'clock in the evening. Thursday was observed as a day of fasting and prayer. Three services were held on Sunday, including a special meeting for the children.

Waterville.—Rev. H. Webster exchanged with Rev. W. P. Stanley, of Swanton, on Sunday.

Greenboro Bend.—Rev. M. B. Paroungian exchanged pulpits with Rev. Mr. Guild, of Greenboro, on Sunday.

South Hero.—Rev. G. L. Story, of Bakersfield, preached Sunday evening. Meetings were held every afternoon and evening during the week. Presiding Elder Sherburne was present and labored for two days.

Isle La Motte.—The Ladies' Aid Society gave a harvest supper and fair last Wednesday evening, and cleared \$34.43.

Zion's Herald.—It is a good time, with harvests coming in, to get new subscribers and renew old subscriptions to your own church paper. Zion's HERALD seeks to build up, not tear down, every department of church work and life. Let us enjoy our privilege in this line, and do our duty to ourselves and the church that upholds us while we serve it. The luxury of such a Christian paper has wonderful influence on the individual and the family. A little self-denial daily made will pay the year's subscription. There ought to be, this fall, a large increase of subscribers to ZION'S HERALD from all on our charges. D.

Montpelier District.

South Royalton and Bethel.—Three have recently been received on probation and 3 in full—one from probation and two by letter. An altar rail and a new Frink reflector have been put into the church at South Royalton.

Mechanicville.—The president of the Conference Epworth League, Rev. L. P. Tucker, of Northfield, gave recently before the Epworth League chapter of Mechanicville a stirring address. The work of the church is prospering under the vigorous leadership of the pastor, Rev. F. D. Handy.

Montpelier.—A musical recital of high order was given at the Seminary on Tuesday evening, Oct. 1, by Mr. Dewey, assisted by Miss Higley, the new teacher in vocal music. A large and appreciative audience was present, and greatly enjoyed the rich treat provided by the generous thoughtfulness of Professor Blaupied, who has charge of the musical department in the Seminary. Our Seminary affords superior opportunities for a musical education. L. L.

W. F. M. S.—The district convention of the Woman's Foreign Missionary Society held at South Royalton, Sept. 12 and 13, was very successful. Miss Clara Cushman's presence alone, always so helpful and inspiring, was enough to make it so. Besides, we had Mrs. Lucy F. Harrison, of Worcester, Mass. Her earnest words in regard to the young people and her entertaining and instructive talk to the children, as she dressed the girls in foreign costumes, was enjoyed by all. Mrs. Charles Parkhurst, ex-president of the New England Branch, was cordially welcomed; her address on the "Needs of the Work" was able and timely and her help in many ways was appreciated. Mrs. Beaman, our Conference secretary, always ready and interesting, in "A Glance Backward and Forward" gave us a review of the work and a promising outlook for the future. Mrs. McDuffie, the district secretary, whose efforts are being blessed to the success of the work, ably conducted the exercises, and, as Miss Cushman said, "We were all proud of her." The papers were all unusually good and helpful, the music excellent, the spirit prayerful, and the meeting cannot fail to give an impetus to the work of the W. F. M. Society. Several new subscribers to the *Heavenly Woman's Friend* and the *Heavenly Children's Friend* were secured. Resolutions were adopted thanking Mrs. Harrison, Mrs. Parkhurst, Mrs. Brewster and Miss Cushman for their presence and their earnest and helpful words; Mr. Beaman for his kindly aid in conducting the singing; the people of South Royalton for their royal welcome and most generous entertainment; and the Vermont Central and Boston & Maine railroads for their courtesy in granting reduced rates on all roads. M. HOGAN.

Maine Conference.

Portland District.

Alfred.—The Alfred church is moving to the front. The pastor, Rev. T. N. Kewley, and some of the members, believing that a good house of worship not only honors God but elevates the worshippers, began talking improvements. The contemplated enterprise grew beyond original plans, took shape, and has been successfully completed. An extension has been built in the rear and the stairs changed in front so as to obviate their encroachment upon the centre and giving a pleasant entrance to the church. Eight memorial windows of pretty design and expressive symbols adorn the edifice, and they strengthen the bond between the church and the contributors whose friends are kept in memory. A new carpet and practically new upholstery added to the above improvements complete an attractive room for worship. The vestries have been painted and carpeted and given a homelike appearance. The following is noteworthy and pleasant to mention: There is no debt, and the church and its friends have worked very harmoniously and are happy because of this triumph. It is evident that the pastor has been well planned and executed. The work has been very active in the movement, and, what is more, has brought the church to the good courage that has made this achievement possible. Some of the members have not only given liberally, but have been successful in soliciting. Friends also have generously contrib-

uted. Let us pray that a gracious revival may follow, and that this church may have a new installment of patronage, power, and usefulness in its future career. P.

Augusta District.

At Stratton two young men were baptized in Dead River, Sept. 29. One since camp-meeting has had a remarkable conversion.

Weld.—Two started to be Christians in one of the services recently. There is a good attendance and good interest in the meetings. Rev. C. H. Williams was away six weeks in the summer visiting his old home in England. He had a delightful journey and visit with his numerous relatives and friends.

Phillips.—Rev. W. A. Nottage has been obliged to move again, the house he rented being sold. A parsonage is greatly needed here.

North Fayette.—A deep religious interest has been awakened here recently. Several have been converted and some nominal professors have entered into Christian work in earnest.

Madison.—At the town house last Sunday, ten were at the altar seeking pardon, and three for a richer religious experience. Rev. F. C. Norcross has preached here but a few Sundays. The signs are encouraging both here and at the village.

Monmouth.—Rev. W. B. Eldridge has baptized several at the North of late. Dr. J. R. Day, before he left for Syracuse, after sermon on Sabbath day, gave some strong temperance utterances and home thrusts to those who, claiming respectability, are indulging in drink and corrupting the youth.

The time to canvass for ZION'S HERALD has again come. The same generous offer is again made, that subscribers can receive the paper from now until 1897 for one year's subscription. We hope our pastors are pressing the work of getting subscribers without delay. Certainly the old HERALD was never more abreast of the times or more helpful to preachers and people than now. Every official member is unprepared to fill his office without it. Cheap secular papers are a poor substitute for those who propose to live religious lives. Members of our church must be ignorant Methodists if they do not avail themselves of the means of being acquainted with our work. L.

North Augusta.—The people of this charge spent an enjoyable evening, Sept. 19, with their pastor, Rev. S. D. Leach, at his home. He is laboring with this church with marked success, and is a favorite with the young people, always manifesting a deep interest in their welfare. Ten persons have recently been converted. The church and numerous friends showed their appreciation of Mr. Leach's efforts by giving him a surprise, when donations comprising the necessities and luxuries of life and a purse of money were presented, amounting in all to \$54.50.

Lewiston District.

Zion's Herald is out with a generous offer to new subscribers. No preacher in charge can afford to slight the aid of this efficient assistant, which stands for the welfare of our beloved church. If every Methodist, and especially every Methodist official, could be induced to subscribe for this grand old paper and faithfully read it, there would be such an advance in every department of church work as would gladden the hearts of men and angels. A paragraph from a letter written by a member in another State gives a sample of the good work which the HERALD is doing everywhere it goes: "Do you remember how once on a time I inveighed against the Epworth League, or, rather, against the M. E. Church for organizing it? I take it all back, and, if I were young enough, I would at once unite with the Epworth League. I have been gradually changing my opinion on this and several kindred matters since I began reading ZION'S HERALD, and I am moved to make the acknowledgment by reading the article, 'Methodism and the Christian Endeavor Society,' in the issue of July 17." Brethren, you cannot say all that needs to be said in pulpits and parish. See to it that ZION'S HERALD has a hearing in every house in your parish!

Rumford Falls.—On Sept. 6, in this new village, was dedicated to Almighty God a beautiful and commodious church edifice—the fourth Methodist church in the township of Rumford. The church was tastefully decorated with flowers and potted plants. The services were interesting throughout. The choir was composed of F. F. Bartlett and wife, M. F. Corson and wife, Mrs. J. W. Simpson, Miss Ida Moore, F. O. Walker, Ralph Woodman with C. A. Mixer, organist. Rev. G. D. Lindsey, of Portland, preached the dedicatory sermon from Ps. 127: 1. Rev. G. B. Hannaford read an interesting historical sketch. Rev. J. A. Corey, the presiding elder, offered the dedicatory prayer. In the evening Rev. E. T. Adams, of Lewiston, preached an instructive discourse. Several other ministers were present and assisted in these services. Basket collections were taken amounting to \$62.50. Rumford Falls is a new village, but Methodism is not a new doctrine in this vicinity. In 1798 Rev. Nicholas Senebier, then stationed at Portland, visited Rumford and held meetings. A Methodist society was organized at Rumford the same year, and Rumford and Bethel constituted one charge until 1830. From 1830 until 1839 the strength of the society was at East Rumford and Rumford Falls. Mr. Chandler Abbott remembers attending a quarterly meeting in a house opposite the new church—still standing—seventy years ago. This soil has been pressed by the feet of the godly Caleb Fuller, of the sweet singer, Wm. F. Farrington, of the tall, eloquent, and saintly Mark Trafton, and of kind, patient Job Pratt, who finished his work here and from here went home to God. Rev. Jesse Stone, said to be the oldest Methodist minister in New England, was here in 1834. "Camp-meeting" John Allen rode over these hills, told his stories, made sinners tremble and led men and women to Christ. Rev. Parker Jacques was here in 1837, and Rev. C. C. Mason in 1843.

On Wednesday, May 10, 1893, Rev. J. A. Corey visited the new town, called together a congregation in Congress St. near Hotel Rumford, and preached a Gospel sermon—the first sermon delivered within the limits of Rumford Falls since the development of the new business enterprise. Two months later Rev. D. F. Faulkner was made preacher in charge. He remained until May, 1895. During his pastorate a society was organized, regular meetings established and maintained, money collected, and the church edifice built. The lot of land upon which it stands was donated by the Rumford Falls Power Co. The corner-stone was laid Sept. 18, 1893, Rev. E. S. Stackpole and the pastor conducting the service. The first service in the lecture-room of the new house was held

Dec. 31, 1893. The carpet was contributed by the ladies of the village; the pulpit in the lecture-room was made and presented by E. E. Moore; the Bible was given by C. R. Magee, of Boston. Rev. G. B. Hannaford became preacher in charge last May. Under his efficient administration pews, pulpit furniture, an electric organ, chairs for the lecture-room, and a large Bible for the pulpit have been purchased, and the debt of \$1,000, which he found at the beginning of his pastorate, reduced below \$1,400. The beautiful memorial windows were contributed by Hon. Waldo Pettengill, A. J. Knight, Edward Holland, J. A. Decker, C. P. Eaton, and the friends of the late Edwin Woods. Mrs. and Mrs. A. Z. Waterbury, of Boston, gave the beautiful twelve-light electric chandelier. The clock was presented by F. V. Bartlett, and the church organ by D. M. C. Dunn, of Portland. Members of sister churches have rendered valuable assistance in building this house of worship, and many others, who are not as yet members of any



Which—Man or Shirt?
Has the man grown, or has the flannel shrunk? Usually, the shirt's to blame. No, not that, either—but the way it's washed.

Flannels ought to be washed with Pearlina. If you're buying new ones, start right. Have them washed only with Pearlina (direction on every package) and they won't shrink. As for the old ones, Pearlina can't make them any larger, but begin with it at once; it will keep them from growing smaller. It will keep them from the wear of the washboard, too.

Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearlina is never peddled. 314 James Pyle, N. Y.

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Second hand, two manuals, compass C to F 54 notes, and Pedals, compass C to C 25 notes, 20 stops. Dimensions, height 18 ft. 3 in., width 13 ft. 3 in., depth 15 ft. 4 in. Subject to modification. For price and terms apply to W. E. Adams Sons, Church Organ Builders, 149 and 148 Linwood Ave., Providence, R. I.

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The Mathewson Street Methodist Episcopal Church, Providence, R. I., offer their fine Two Manual Organ for sale.

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church, have contributed money and labor for which the society is truly thankful. Rev. G. F. Durgin, pastor of the M. E. Church at Chitopee, Mass., was present at the dedicatory services and remained in Rumford until the following Monday. Saturday afternoon he attended a quarterly meeting at Rumford Corner, and spoke from the pulpit which his father, then assistant pastor upon Rumford Circuit, occupied nearly thirty years ago. Sunday morning following Mr. Durgin delivered an eloquent and instructive discourse at Rumford Falls. His visit and services were all the more appreciated from the fact that it was at one time expected that he would be the first pastor of the new church. But the holding power of a certain church and of a certain presiding elder in the commonwealth of Massachusetts proved superior to the drawing power of Rumford Falls Methodist.

Rumford Centre.—Rev. W. H. Congdon is strengthening the things that remain in the old Rumford Circuit. He preaches at Rumford Centre every Sabbath and at Rumford Corner and Newry on alternate Sabbaths. His labors are greatly appreciated by his people throughout his large field.

Andover.—Union meetings between the Methodists and Congregationalists have been held, the Messrs. Cummings, of Auburn, evangelists, assisting. Several conversions are reported. A good spirit of fraternity exists. Wednesday evening, Sept. 8, after a sermon by the presiding elder, the pastor's sister, Mrs. Howe, of Hallowell, was baptized. The sacrament of the Lord's Supper was then administered by the presiding elder, assisted by Rev. Mr. Norcross, pastor of the Congregational Church, to communicants of various denominational faiths.

Norway.—The church edifice has been newly shingled, electric lights introduced, and a new furnace substituted for the old. All costs are provided for. Seekers of Christ are frequent, and the services are thronged. The people have a mind to work and the revival has already begun.

Greenwood.—An old-fashioned quarterly meeting was held all day Friday, Sept. 20. Rev. W. H. Boudie, of South Waterford, preached Thursday evening. The presiding elder preached Friday morning and again in the evening; Rev. R. A. Rich, of Lock's Mills, Friday afternoon. Reports submitted at the quarterly conference showed prosperous conditions for the entire charge. We shall be happy to report many other all-day quarterly meetings. The quarterly meeting is what the pastor and people choose to make it.

Bryant's Pond.—Four persons have recently been received into full membership from probation.

North Auburn.—Rev. J. T. McBean and wife have had a pleasant and comfortable home during the summer under the roof-tree of Mr. W. D. Curtis. The quarterly conference has instructed the trustees to vacate the parsonage of its present tenant and put the same in repair for the use of the preacher and wife. Mr. McBean's pulpit efforts are greatly appreciated both at North Auburn and Turner. Special meetings are in progress and a revival spirit is manifested.

Lisbon and Lisbon Falls.—A slightly diminished attendance at Lisbon is reported, caused by removals and sickness. The work at Lisbon Falls is well sustained. New ground has been occupied recently at Pejepscot by the Epworth League and one of our local preachers, Rev. E. Taylor.

Apportionments for benevolences have been sent out. With one or two exceptions, all claims and benevolences are apportioned this year upon the double basis of membership and preacher's salary; as just a basis as can be used, doubtless. Now that the financial depression is passing, it is hoped that the benevolences will be enlarged. The presiding elder will furnish a Gleaser card to every pastor who desires to use them in raising his missionary apportionment.

JUNIOR.

East Maine Conference.

Rockland District.

Zion's Herald fifteen months for one year's subscription! What better investment for our church members? Brethren of the official board, you need this grand paper. Take it, read it, and you will be glad for it. Brethren of the ministry, push the canvass! It will be time well spent, for every copy taken will help your work by helping the workers.

Sheepscot.—Rev. F. W. Brooks is in labor abundant. The second quarterly conference revealed facts as follows: Raised for missions \$67, and all other collections taken, with presiding elder's claim paid in full for the year. This charge holds the banner on missions. Even better than this, a gracious revival is in progress at South Newcastle.

Wiscasset.—This church is in a good spiritual condition, and a general revival is expected. A better financial system has been adopted. The pastor is now enjoying a vacation with home friends in Maryland.

Woolwich.—Rev. T. S. Ross reports a fine trip in the Arcootook. He is now pushing the work of the church with his usual vigor. The old parsonage is to be sold and the debt on the new one paid.

South Dresden is on the advance. Special meetings are being held. **Dresden Mills** is taking on courage and expecting better days. Soon the "shout of victory" will be heard.

Pittston.—General prosperity characterizes the work here. At **Whitefield** there are some indications of gain. This part of the field still perplexes us. Rev. C. W. Lowell is well liked, and is about to begin revival meetings there.

Randolph.—A recent Sunday-school convention was much enjoyed. Everything is moving pleasantly. **Chelsea** is on the advance.

Vassalboro.—The outlook brightens somewhat. Too many churches and not enough Christianity has been the most serious drawback. A two day union quarterly meeting was held here, Sept. 22. It was a profitable time. Rev. W. C. Baker is held in esteem on all parts of the charge.

East Vassalboro.—The pastor, Rev. N. R. Pearson, recently received 2 to full membership and 1 by letter. At **Chilco** two have been converted during the quarter, and two requested prayers.

North Windsor.—Rev. A. R. Fowles reports three conversions, and is much encouraged with the good interest shown at Cross Hill.

Spruce Head.—Sunday, Sept. 22, Rev. C. A. Plumer baptized 1 child and 30 adults, all of

whom were received on probation; 7 others were advanced to full membership.

South Thomaston.—A shout of victory has already been heard. About twenty have requested prayers, and several have been soundly converted. Conviction is very deep. We expect even greater things.

Brethren, please remember that the Church Extension collection is to be forwarded in October.

Sanger District.

Arcootook Camp-meeting.—This meeting was held on a new ground in Littleton, on the B. & A. railroad, six miles above Houlton, Aug. 12-22. Here is a beautiful grove with magnificent tabernacle seating 2,000, an outside auditorium seating 3,000 or more, a complete equipment, 350 lots sold already, many cottages erected and seventy-five going up next season. The meeting this year was under direction of Presiding Elder Boynton, who proved himself master of the situation. He won all hearts by his devotion and eloquence. The crowds attending were orderly and attentive. On Sunday over four thousand people came. Believers were greatly helped and about forty conversions occurred. Rev. Dr. E. S. Stackpole rendered valuable service by his able sermons and clear expositions. The preachers were: Revs. D. Rand Pierce, G. J. Palmer, A. E. Luce, J. K. Irvine, A. F. Chase, D. H. Piper, T. F. Jones, A. S. Ladd, E. S. Stackpole, D. B. Dow, C. H. McElhinney, J. H. Barker, F. E. White, E. W. Allen, B. G. Seaboyer, M. W. Newbert, T. S. Ross, H. B. Nutter, M. T. Anderson.

Several of our business men have backed this enterprise, notably Hon. Ira G. Hersey, of Houlton, Athill Irvine, of Presque Isle, and G. T. Merrill, of Patten. They with others deserve credit for the pluck and push put into this venture of over six thousand dollars.

FRED E. WHITE, Clerk.

Camp-meetings.—Littleton, the outgrowth of Hodgdon, is a new ground purchased in the fall of '94, and during the summer of '95 nearly \$5,000 was expended to make it one of the most beautiful grounds within our knowledge. The tabernacle has a seating capacity of 2,000 persons. The camp-meeting was well attended, continuing nine days. The preaching, by our own brethren, was excellent and the results good. The future of this ground can be but a blessing to the people in that section of the State.

Foscroft is an old and beautiful ground. The attendance was large, the preaching good, and the conversions and quickenings many.

Dover.—The 25th of August will long be remembered by the people of this charge. Rev. C. E. Springer, of Maine Conference, formerly of East Maine, preached, and Rev. J. W. Day, a former and beloved pastor, was present. A hundred or more partook of the sacrament, and the power of God rested upon the services and the congregation. These brethren not only have the thanks of the presiding elder, but of the pastor, Rev. C. C. Whidden, and his people.

Gulfport and Sangerville.—We had a pleasant time on the same day with this people. The pastor, Rev. J. D. Payson, was absent on a much-needed vacation. Prosperity on all lines is evident. Arrangements are being made for a new church at Sangerville.

Harmony and Athens.—A very pleasant day, with good congregations and good interest, indicated prosperity on this large field. Rev. Wilson Lermond, the pastor, has baptized a large number during the season, and still there are more to follow.

Monson.—This is a Swedish mission with a membership of 31. The hope of this mission is in the children. Rev. Swanke Moody, the pastor, looks after them, and they are baptized and trained for Christ and the church.

Kingman and Prentiss.—Here is our indefatigable worker, Rev. J. W. Hatch. The church debt is nearly wiped out. We baptized 8 persons, and others are soon to follow. A good day was enjoyed with this prosperous people, and we are in receipt of a letter from the pastor which reads as follows: "Have held meetings every evening since you left. There have been 7 clear conversions and several others are forward for prayers."

Houlton.—This is a new field and somewhat promising, situated at the junction of the Piscataquis and Penobscot Rivers. A large pulp mill is situated here, and money has been appropriated by the State and county to build a bridge across the Penobscot, which will doubtless bring in other manufacturers and increase the population. We need a devoted and energetic young man for this point.

Vanceboro and Lambert Lake.—Rev. B. G. Seaboyer seems to be the right man here. The charge has improved under his administration. A Junior League of 61 members has been organized. The Sunday-school has a membership of nearly one hundred persons. Mr. Elsie Holbrook, formerly of the Congregational Church, is superintendent, much beloved by all, and doing much good in this department of work.

Sprague's Mill.—Rev. M. W. Newbert, the beloved pastor of this church, on account of ill health has been obliged to leave his post and seek absolute rest for a time. He writes: "I feel a little better, but am not improving as rapidly as I hoped to." Providentially Rev. M. Bippelstead ready to enter this important field and is now on the spot, where he will remain until Conference, or until Mr. Newbert is able to resume his work. Many of our brethren in and out of the ministry will read this announcement of Mr. Newbert's serious illness with sorrow. He is a brother dearly beloved by all who know him. May his health be restored and his loved work be resumed ere long! A new parsonage will doubtless soon be commenced at this point. The work generally is moving well.

More and Smyrna.—The pastor, Rev. Geo. Palmer, writes encouragingly from this place: "Nearly forty conversions and quickenings since Conference. Five have been received in full and two others on probation. The church at Smyrna will be ready for dedication the first of November, and will be dedicated free of debt. The benevolences are being looked after. Our apportionment is larger than ever before, but as the interest increases hope brightens." Here is a good people and an energetic pastor, and these combined make large apportionments a blessing. Press **ZION'S HERALD**, also, Mr. Palmer, and let's have the whole.

Lincoln and Mattawamkeag.—A three days' meeting has been held here. The conditions demanded it. Monday, the 30th, the climax was reached at Lincoln when a noted note was burned until it scorched the presiding elder's fingers, while the choir and congregation sang, "Praise God from whom all blessings flow." Rev. W. T. Johnson is worthy of much praise for his management of the finances. A happier people we

have never seen. A great burden is rolled from the church, and we have no doubt the beginning of better days is at hand. We visited Mr. Mellen Jewell, brother of Rev. W. T. Jewell, in his home. He is an aged and feeble member, and our visit with him was very much enjoyed by us. May he live long to enjoy his friends and to do good!

Oldtown.—We looked in upon the happy pastor, Rev. D. B. Dow, and family, and witnessed the progress made on the church building. It has been completely renovated and is practically new, convenient, and a joy forever because a thing of beauty. It will be ready for dedication about the first of December, and, we think, without debt. The Baptist State Convention we spent an afternoon with here, and are glad to see the enthusiasm and hopefulness of this enterprising people. Their reports were encouraging, but they confessed, as we so often do, cause for humiliation that no more had been accomplished. God bless this great denomination!

We have been glad thus far to find the brethren set upon raising all benevolences in full and well under way along that line.

ZION'S HERALD also demands most earnest attention. The people must be made to feel the necessity of this paper in the family. Always good, but never better than now, let the list be greatly enlarged while this offer of fifteen months for one year's subscription holds good.

E. H. BOYNTON.

Buckport District.

Buckport.—Sunday, Sept. 22, was a red-letter day with the church in this city. The pastor baptized 9 and received 30 into full membership in the church. All parts of the work are prospering. During the month of October the pastor will take a few weeks of much-needed rest.

East Machias and Whiting.—The work on this charge received quite an uplift from the camp-meeting. The pastor, in a recent letter, says: "Two of my people at East Machias and one from Whiting were converted at camp-meeting. Three members were added to the League at Whiting Tuesday evening. Sunday evening, Sept. 15, we had the best meeting at East Machias that we have had since I came here; forty bore testimony."

Castine.—The work moves; and those three words mean a great deal just now, for the long-talked-of repairs have been begun and are being pushed on to completion as rapidly as possible. An extension of some twelve feet has been built on the front end of the church, thus giving a fine foundation for a new steeple that is already built. The interior will be greatly improved and changed, new windows will be put in, and several other minor improvements made. The pastor and friends have been greatly encouraged in their work by the liberal giving of friends at home and abroad towards the enterprise, many doubling their subscription promised before the work was begun. The pastor's wife suggested and pushed the "dollar earned" plan, and as a result, at the "experience party" when each told how his or her dollar had been earned, more than \$100 was realized. This, with the amounts pledged previously, carries the subscriptions up to not far from \$1,500. At the State District the Bowden Brothers have given a lot and also a building that, with the expenditure of some \$300 or \$350, will make a neat and convenient chapel for the people at that point to worship in; and \$280 of the amount needed to carry this enterprise on to completion has been subscribed already. Should any former resident of this historic town, or others interested, chance to read these lines and feel moved to aid in either of these enterprises, he can forward his subscription to either Rev. U. G. Lyons or J. Wesley Bowden, Castine, Me., stating where he wishes to have it applied. By adding either of these you will greatly encourage a deserving people, and thus honor God with your substance. Who will help "just a little?"

Winterport.—Sunday, Sept. 29, 5 were received into full relation in the church. Good attendance, and increasing interest in some departments of church work, is in brief the report from this point at this time. There are many grateful hearts because of the escape of the church edifice from the ravages of the flames Friday night, Sept. 27. It was only by the most heroic and faithful work of the citizens that a building standing near the church was saved, thus averting what would otherwise have been the most disastrous fire the town has ever known; and our church property certainly would have been destroyed.

Orrington.—Ten have lately made a start for the kingdom on this charge. The society at their recent dinners in connection with the town fair realized a goodly amount—not far from \$100—which will be applied in paying for repairs and improvements on the church edifice. The church will be painted outside and some slight repairs made. All is going well.

Hampden.—The Epworth League convention held at this place, Sept. 25 and 26, was a great success in every sense. The attendance was

good, the topics of vital interest to all, the papers thoughtful, well written, and much enjoyed, and sermon and address excellent. Large congregations were in attendance at all the meetings. The pastor and church are tolling hard and are hopeful of victory along all lines. At **Nealley's Corner** a fair degree of interest is manifest. Good congregations greet the pastor at every service.

Buckport Centre.—The pastor on this charge is in labor abundant, and is hoping for a gracious revival this fall and winter. The harvest is great, but the laborers are few.

Eddington.—Rev. M. Kearney is still pressing on the battle for the Lord at this place, though laboring at somewhat of a disadvantage because of a lameness that threatens to be of quite a severe nature. The work of the Lord moves well with this people.

Second Quarter's Pilgrimage.—Saturday morning, Aug. 24, dawned bright and clear, a perfect summer morning. At 5.45 A. M., accompanied by our companion, we board the train en route for our Sunday appointment at Machias. We go by rail to Bar Harbor, thence by steamer "Frank Jones" to Machiasport, where we are to meet friends who will take us to Machias, four miles away. The day proves a fine one to travel, with the exception of an occasional fog shower. Just before reaching Machiasport we run into a terrific shower that continues well on into the night. Almost the first person we see on landing is Rev. T. J. Wright, who has come for us. In a little while we are snugly stowed away in his carriage and "Gipsy" given the reins, and in the darkness we soon take us to the pleasant home of Mr. Zephaniah Allen, where we are very cordially welcomed.

Sunday is a fine day. In the morning we are at the church in this beautiful village, where we are greeted with a good house. Everything is moving well on this charge. In the afternoon we go on to East Machias (Jacksonville), where we find an unusually large congregation gathered. At the close of the service we administer the sacrament to the largest number we have ever met at this altar. The work, under the leadership of Rev. A. B. Carter, is moving well. The evening we spend in Machias according to previous arrangement. On our way to the evening service we are given a telegram which on opening we find to be a summons to attend the funeral of Mr. Abram Merritt, of Columbia.

After a good night's rest, we are off at an early hour for Columbia, nineteen miles away. After the funeral service at the church, where we find a large number of friends and neighbors gathered, we return to Machias. Another pleasant night with our good Brother Allen and family, and then we go to East Machias camp-ground, where we have planned to spend a few days before the Epworth League convention and camp-meeting open. Although it is nearly a week earlier than the friends usually gather at this place, we find a goodly number on the ground ahead of us, and the woods resound with the sound of the hammers and saws used in finishing up the ten new cottages that have been erected since the last camp-meeting. On entering the "presiding elder's cottage" we are surprised at the improvements and additions made since our last stay in this pleasant home. Partitions have been put through the building, making it more convenient, and the ladies of Machias and Connecticut Mills have fitted up two beds with new bedding, thus making it a very inviting place for the elder.

Three restful days are spent in this delightful grove. Then comes the convention. The committee have provided a very interesting program for this meeting, and we have been looking forward to this gathering with a great deal of interest, for this is the rallying-point of our Down East young people, who are on hand in good time in large numbers. The convention was a great success in every sense of the word. Such meetings cannot be otherwise than fruitful of much good.

Sunday, Sept. 1, is a beautiful day, and we have a rare treat in listening to two sermons in the same place by two different men. Rev. B. W. Russell, of Edmunds, preached in the morning, and Rev. E. S. Gahan, of Pembroke, in the afternoon. Both sermons were full of helpful thought, and were well calculated to prepare the way for the services of the coming week. Sunday evening the service was a season of song and prayer for a special awakening.

Monday, Sept. 2, is a very busy day. Large numbers are coming on the grounds, and the final preparations are being made for the camp-meeting. Never did these grounds present a more attractive appearance than at the ringing of the bell Monday evening, when a large congregation assembled for the first preaching service at the stand.

The following days were all that one could ask for in every respect. The fine weather made it agreeable for those who came long distances, and as it was so pronounced all the way through, unusually large crowds were in attendance at every service. The preaching from first to last was well calculated to rouse sinners and help believers. Many went away feeling it had been the best week they ever passed on these

(Continued on Page 12.)

BUFFALO LITHIA WATER

Spring No. 2.—In Chronic Bright's Disease—Its Disintegrating Power in Stone of the Bladder.

Dr. Alfred L. Loomis, Professor of Pathology and Practical Medicine in the Medical Department of the University of New York:

"For the past four years I have used **BUFFALO LITHIA WATER** in the treatment of Chronic Bright's Disease of the kidneys occurring in Gouty and Rheumatic subjects, with marked benefit."

Four Ounces of Calculi Discharged Under the Action of This Water.

Dr. G. Halstead Boyland, of the Faculty of Paris, and University of Leipzig, formerly Resident Physician at the Springs, etc.:

"The case of Mr. C., which came under my observation as Resident Physician at the Springs during the season of 1894, is a well-attested case of Chronic Bright's Disease of the kidneys, which was treated by the use of **BUFFALO LITHIA WATER**. It was operated upon for stone, the operation affording but partial and temporary relief. A year afterwards he visited the Buffalo Lithia Springs, at the time passing small quantities of a Urinary Deposit, of the Triple Phosphate of Ammonia and Magnesia. Variety, and his sufferings such as required that he should be kept constantly under the influence of opiates. In some eight weeks the solvent properties of the water were evident in the diminished consistency of the deposit, the increased quantity discharged, and by its change from Concrete Lumps to fine sand, which he discharged to the amount of Four Ounces. After a time, however, the quantity gradually diminished, and finally ceased, and he left the Springs with the deposit dissolved and washed out of the system, and the Diathesis for its origin morbi altered. There had been a disappearance of the attending distressing symptoms, and great improvement in his general condition."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

The Sunday School.

FOURTH QUARTER. LESSON III.

Sunday, October 20.

Ruth 1: 14-22.

Rev. W. O. Holway, U. S. N.

RUTH'S CHOICE.

I. Preliminary.

1. Golden Text: *Thy people shall be my people, and thy God my God.*—Ruth 1: 16.

2. Date: Uncertain; between B. C. 1232 and 1180.

3. Places: The Land of Moab, east of the Dead Sea; and Bethlehem in Judea.

4. The Book of Ruth: *Name*—derived from the central character, Ruth the Moabitess, who was afterward married to Boaz. *Author*—ascribed to Samuel by the Jews; by some later critics to Heschiah; by others to Ezra. *Purpose*—to preserve the genealogy of David; to supplement the Book of Judges, and introduce the Books of Samuel; to show us glimpses of a life different from that depicted in Judges, a life apart from scenes of violence and war, in which the gentler affections and virtues flourished. *Date*—in the earlier days of the Judges, probably in Gideon's time. *Particularities*.—Says Dr. Cassel: "This little book consists of only eighty-five verses; but these enclose a garden of roses, as fragrant and full of mystic calyxes as those which the modern traveler still finds blooming and twining about the solitary ruins of Israel and Moab, this side the Jordan and beyond. The significance and beauty of the brief narrative cannot be highly enough estimated, whether regard be had to the thought which fills it, the historical value which marks it, or the pure and charming form in which it is set forth."

5. Home Readings: Monday—Ruth 1: 14-22. Tuesday—Ruth 1: 1-14. Wednesday—Ruth 1: 1-13. Thursday—Ruth 1: 13-22. Friday—John 15: 13-19. Saturday—Sph. 3: 14-21. Sunday—Rom. 8: 23-25.

II. Introductory.

Our lesson today introduces us to one of the sweetest pastorals to be found in any literature—all the more attractive for its contrast with the scenes of lawlessness and violence which precede and follow it. A man of Bethlehem, Elimelech by name, with his wife Naomi, and his two sons, Mahlon and Chilion, is compelled, by reason of failing harvests or because the spoilers have wasted his fields, to wander forth in search of bread. They cross the Jordan, and make their way to the more highly-favored land of Moab, where something worse than famine follows them. The father dies. The sons take to themselves "wives of the daughters of the land," but the bridal chambers are soon hung with mourning; the young wives are husbandless, and only three widows remain. After a ten years' absence, attracted by the tidings that the Lord "had visited His people in giving them bread," Naomi decides to return to her early home. Her daughters-in-law, who have shared her bereavement and who cherish for her a truly filial affection, determine at first to go with her. They start upon the journey. But Naomi, "like a wise woman, declines to take advantage of the impulse of passionate regret which cooler judgment might not sanction," and while thanking them tenderly for the kindness which they had shown for the dead, urges them to return and find new homes among their own kindred. Orpah is persuaded; she kisses her mother and goes back to her people and her gods; but no argument could move the steadfast Ruth. She "claves" to Naomi, and ended all discussion with an utterance which is almost unparalleled, alike for the beauty and the thrilling tenderness of the language in which it is couched, the womanly and religious devotion which it expresses, and the utter renunciation of home and fatherland for Israel's God and people. The two arrive at Bethlehem about the beginning of barley harvest. Naomi's widowhood and forlorn condition cause great astonishment. Her townsmen can scarcely believe that it is really Naomi who had left them ten years before. She begs them to call her no longer Naomi—"my pleasantness"—but to call her rather Mara, for the Lord had dealt bitterly with her.

III. Expository.

14. Lited up their voice and wept.—The bereaved Naomi (bereft of her husband and two sons) is on her way back to the home of her people from Moab. Her bereaved daughters-in-law, Orpah and Ruth, have accompanied her a part of the way. But the time has come for separation, and the parting is a fearful one. Orpah kissed her mother-in-law—"lo! to part from her, yet not loving her well enough to leave her country for her sake" (Henry). She returned to her home in Moab. Ruth claved unto her.—Both had declared that they would go with her (verse 10); only Ruth adhered to

her resolution. The terms of her decision are beautifully expressed in verse 16.

Orpah and Ruth represent two different types of character. Orpah's home attachments and desire to find rest in another husband's house, control and limit her life-influence and action. Ruth's loftier spirit discerns in the God of Israel the fountain of a purer religion than the Moabish idolatry affords, and gladly forsakes father and mother and sister and native land to identify herself in any way with the people of Jehovah. Thus it is that in some decisive moment every soul that attains salvation makes its choice, by which it adopts the true Jehovah as its portion. It abandons all the former idolatries of its life, and becomes a true worshiper of the true God (Steele).

15. Thy sister-in-law is gone back.—Naomi continues in her attempt to shake Ruth's affectionate resolution by pointing to her receding sister. The Moabish god was Chemosh (Num. 21: 29; Judges 11: 24); to him the writing on the famous "Moabite Stone" is inscribed. Orpah had probably embraced Judaism while her husband lived; she now renounces it. Return—"an address intended to test Ruth's constancy" (Johnson).

Naomi could entertain no thought of missionary effort as understood in modern times, and for that she is not to be reproached (Cassel).

16. Entreat me not to leave thee, etc.—One of the tenderest and most pathetic utterances to be found in human language. Ruth had seen so much of what was pure and lovable in the Israelite family to which she had been admitted, that she cannot endure to be severed from it so long as a member of it survives. Naomi's poverty, advancing age, and friendlessness attach her Moabite daughter-in-law the more strongly to her fortunes. Whither thou goest—a willing expatriation. Says Cook: "Compare the very similar entreaties of Elijah, and the steadfast determination of Elisha not to leave him (2 Kings 2: 2-6). In Elisha's case, as in Ruth's, the reward of steadfast persistence was very great." Thy people... my people—a noble resolution, which finds its parallel in the decision of one who takes God's people to be his people, or, as it is sometimes expressed, "casts in his lot with the people of God." Thy God, my God.—Was ever human choice more feelingly or aptly expressed? So hearty an adoption of Jehovah and His people separated her forever from her own race. Henceforth there were no backward glances in her mind toward Moab or its gods.

Ruth is a prophecy, than which none could be more beautiful and engaging, of the entrance of the heathen world into the kingdom of God. She comes forth out of Moab, an idolatrous people, full of wantonness and sin, and is herself so tender and pure. In a land where dissolute sensuality formed one of the elements of idol worship, a woman appears, as wife and daughter, chaste as the rose of spring, and unsurpassed in these relations by any other character in Holy Writ. Without living in Israel, she is first elevated, then won, by the life of Israel, as displayed in a foreign land (Cassel).

17, 18. Dilest... buried.—Ruth carries her resolution beyond life's end. Her devotion to Naomi is so entire and indissoluble that even death shall not part them. Their dust shall mingle in burial. She renounces Moab even as a place of sepulture. The Lord do so to me, etc.—With this imprecation, whereby she invoked a divine judgment upon herself if she failed in her vow, Ruth solemnly confirms her covenant of constancy to Naomi. Similar imprecations are found in the books of Samuel and Kings. She left speaking.—Naomi had nothing further to say after such a firm and loving avowal.

The Chaldee paraphrase thus relates the debate between Naomi and Ruth. Ruth said, "Entreat me not to leave thee, for I will be a proselyte." Naomi said, "We are commanded to keep Sabbaths and good days, on which we may not travel above a thousand cubits" (a Sabbath day's journey). "Well," says Ruth, "whither thou goest, I will go." Naomi said, "We are commanded not to tarry all night with Gentiles." "Well," says Ruth, "where thou lodgest, I will lodge." Naomi said, "We are commanded to keep six hundred and thirteen precepts." "Well," says Ruth, "whatever thy people keep, I will keep, for they shall be my people." Naomi said, "We are forbidden to worship any strange god." "Well," says Ruth, "thy God shall be my God." Naomi said, "We have four sorts of deaths for malefactors—stoning, burning, strangling, and slaying with the sword." "Well," says Ruth, "where thou diest, I will die." "We have," said Naomi, "houses of sepulchre." "And there," said Ruth, "will I be buried" (M. Henry).

19. They came to Bethlehem—the home which Naomi had left ten years before, when, with her husband and two sons, she had been driven forth by famine and found a home in Moab. Bethlehem was the birthplace of David, and of "David's greater Son." The journey thither was some sixty or seventy miles, probably, and occupied several days. All the city was moved.—The arrival of Naomi, widowed, attended by Ruth only, who was a stranger, and bearing doubtless in her face and garb and demeanor traces of her deep affliction, would naturally excite commotion in a rural hamlet where occurrences of any kind were rare. Is this Naomi?—Can it be possible that this stricken, prematurely-aged woman is the Naomi whom we remember in the prime and vigor of wifely and maternal beauty? So said the women of Bethlehem, for the "they" of "they said" is feminine.

Naomi's return was an uncommon occurrence. The city, and especially the women, were thrown into peaceable uproar. Everybody ran, told the news, and wondered. For more than ten years had passed since she had left Bethlehem. Her husband, we know, belonged to a prominent family in the city. All this renders it natural that the news that Naomi had returned, poor

and sorrowful, spread like wildfire, and created what was to her an unpleasant sensation (Cassel).

20, 21. Call me not Naomi—that is, "pleasant," "lovable," as that name signified. Call me Mara—that is, "bitter." The Almighty—the name of God peculiar to the Pentateuch and the Book of Job, occurring but twice in the Psalms, and four times in the Prophets (Cook). Hath dealt bitterly.—The "intense religiousness" of the narrative comes out here incidentally. It is the "Almighty" who hath "dealt bitterly" with Naomi, and "afflicted" her; it is "the Lord" that "brought her home empty," and "testified" against her. After centuries of moral and political degradation, it is remarkable indeed to find such vital faith in the dispensations of Jehovah. I went out full—not in wealth, but in the possession of husband and children. Empty—bereft of both. Why call ye me Naomi?—Her name in its meaning is so out of accord with her condition that she deprecates its use. The Lord hath testified against me.—She complains that God had been a "swift witness" against her in thus afflicting her—possibly because she had gone to an alien land.

She says, "I went away, and Jehovah has brought me home again. I went because it was my will to go, not God's; now God's judgment has sent me back." With that one word she gives vent to her sorrow that in those times of famine she forsook her people, although she herself was happy. What an evil thing it is to follow one's own will when that will is not directed by the commandments of God! Man goes, but God brings home (Cassel).

22. In the beginning of barley harvest—usually in the middle of April. This fact connects the story with Ruth's after fortunes. The right of gleanings in the fields behind the reapers was a provision made by the laws of Israel in behalf of the poor. Ruth was taken to the fields of Boaz, a kinsman of Naomi's late husband. Here she attracted the attention of Boaz, and being her nearest of kin save one (who declined to perform his levirate duty), was subsequently married to him, and became the mother of Obed, the grandfather of David.

The old Jewish marriage customs required the nearest relation of a dead husband to become his *goel*, or redeemer, buying back his inheritance if estranged, and marrying his widow if childless; to raise up a son to him, "that his name should not cease in Israel." Naomi bethinks herself that Boaz, "the Active," one of the rich men of the village, is a *goel* of Ruth's dead husband, and lays her kindly plans accordingly. Ruth must go to his fields and glean, for harvest is begun, the barley is being out. He will see her there, and perhaps she may find favor in his eyes. Nor is she wrong, for Boaz presently notices her, and falls in love with her at first sight. Then the relationship is disclosed, with its claim on him to marry her, which he will only be too happy to honor if he can do so legally. But there is another *goel* nearer than he who must first be asked. Should that kinsman decline, he himself will be a husband to Ruth, and Naomi shall have back her inheritance. The end, as might have been expected, is that Boaz and Ruth become man and wife (Gelkie).

IV. Inferential.

1. "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him."

2. Piety may bloom in the most unpropitious surroundings.

3. A firm choice silences opposition.

4. "Blessed are the human ties that lead us to God and to heaven" (M. S. Terry).

5. Just when we imagine that the Almighty is chastening us most sorely, He is often preparing for us some rich, over-compensating blessing.

6. Those that cast in their lot with the people of God shall not miss their reward either here or hereafter.

V. Illustrative.

1. An unfortunate New York merchant gathered the remnant of his property, and went to California to begin again. There he purchased land and built mills upon it. He dug a canal to convey the water from a river to his waterwheels. Just as all was completed, and he saw success within his grasp, a terrific freshet swept away his mills and his hopes at once. He was a Christian, and felt that, somehow, it was for the best. After the flood, he went to look at the sad wreck. The water had ploughed the canal down to the rock, and uncovered a rich vein of gold. What all thought to be a great calamity became his salvation.

2. The story of Ruth reveals to us a scene as primitive in its simple repose as the others are in their violence and disorder. It is one of those quiet corners of history which are the green spots of all time, and which appear to become greener and greener as they recede into the distance. Bethlehem is the starting point of the story. We see among the cornfields, whence it derives its name—the "House of Bread"—the beautiful stranger gleaning the ears of corn after the reapers. We hear the exchange of salutations between the reapers and their master: "Jehovah be with you!" "Jehovah bless thee!" We are present at the details of the ancient custom, which the author of the book describes almost with the fond regret of modern antiquarianism, as one which was "the manner of Israel in former times"—the symbolical transference of the rights of kinship by drawing off the sandal. We have the first record of a solemn nuptial benediction, with the first direct allusion to the ancient patriarchal tradi-

tions of Rachel and Leah, of Judah and Tamar. And while these touches send us back to the earlier stage of Israelite existence, there is in this the first germ of the future hope of the nation. The Book of Ruth is, indeed, the link of connection between the old and the new. There was rejoicing over the birth of the child at Bethlehem which Ruth bore to Boaz; "and Naomi took the child and laid it in her bosom, and became nurse to it." It would seem as though there were already a kind of joyous foretaste of the birth and infancy which in aftertimes was to be forever associated with the name of Bethlehem. It was the first appearance on the scene of what may be anticipated to be called even then the Holy Family, for that child was Obed, the father of Jesse, the father of David. . . . The story of Ruth has shed a peaceful light over what else would be the accursed race of Moab. We strain our gaze to know something of the long line of the purple hills of Moab, which form the background at once of the history and of the geography of Palestine. It is a satisfaction to feel that there is one tender association which unites them with the familiar history and scenery of Judea—that from their recesses, across the deep gulf which separates the two regions, came the gentle ancestress of David and of the Messiah (Stanley).



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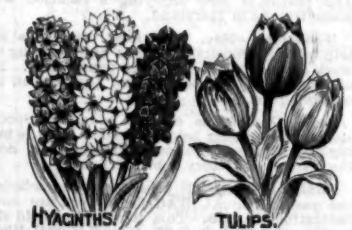
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THE CONFERENCES.

(Continued from Page 13.)

grounds. The following brethren preached: Mrs. J. D. McGraw, S. O. Young, T. J. Wright, A. B. Carter, W. H. Powlesland, J. Tinning, A. S. Ladd, E. S. Gahan, A. F. Chase, U. G. Lyons, E. Y. Allen. Revs. B. W. Russell, W. James, J. T. Moore, W. P. Greenlaw, C. B. Morse, N. S. Dow, R. J. Wyckoff, and E. H. Boynton rendered very efficient service in altar and cottage meetings. These were ably assisted by Jones and Allen, the evangelists, well and favorably known through this section. The Epworth League hour was conducted by Rev. C. H. McElhinney, and able and instructive addresses were given. The 4 o'clock Bible reading was conducted by Rev. R. Sutcliffe, who gave excellent satisfaction in this time of work. Instead of the usual one-act on Thursday morning, the Lord's Supper was administered, and 211 took part in this impressive service. One interesting feature was the coming to the altar at the same time of fourteen who had been walking in the way of life for more than forty years.

Thursday afternoon the presiding elder stated to the congregation the condition of a deserving widow in Machias whose husband was drowned in a late heavy day before; whereupon the friends showed their sympathy for the afflicted one by raising \$140 for her. This, with amounts contributed by her friends and neighbors in town, will enable her to pay off the mortgage and thus save her home. Such mingling of faith and works goes a long way in making those around us happy and shutting the mouth of the blatant infidels. Would that we might see more of such practical Christianity!

With faithful preaching (which was above the average on such occasions), earnest work done in the altar, social and personal work, efficient League work and Bible readings, with the helping of the needy and the large number of conversions, the camp-meeting of '95 will go down in history as one of the best ever held on these grounds.

The singing throughout the week was under the direction of Rev. F. H. Jones, who gave excellent satisfaction in this department.

At the closing service Friday evening eighteen were at the altar seeking pardon.

Saturday morning we take leave of the friends that remain on the grounds, and drive to the beautiful village of East Machias, where we pass a few hours and dine at the "cottage home" of Sister Pope, who, though one of the senior Methodists in this section, is just as enthusiastic for the welfare of the church of her father as any junior could be.

Our time is up, and all too soon the team that is to take us to Columbia Falls—where we are to spend the night and Sunday forenoon—is at the door. Bidding our friends a hearty farewell, we are soon off for the twenty-mile drive, which proves to be a very delightful trip. At an early hour we find ourselves at the comfortable home of Mr. Richard Allen, where we are made to feel at home. Mr. and Mrs. Allen, though not members of the church, certainly manifest an interest in the welfare of the same, as is shown in the substantial manner in which Mr. Allen has aided in the past, furnishing the church with the pulpit set and chairs, and last year painting the outside of the edifice and paying all the bills. Such interest is certainly commendable.

Sunday morning we find a good-sized congregation in waiting to hear the Gospel. We also find Rev. E. V. Allen, of Hodgdon, who, with his brother, is making a brief visit among relatives and friends. Mr. Allen very kindly consented to preach for us, giving a most excellent sermon. The pastor, Rev. S. O. Young, is in labors abundant, and is held in high esteem by the people of his charge.

After a brief stay at the parsonage, we are taken to our afternoon appointment—"Cove," on Harrington charge—by Capt. V. C. Plummer, of Addison, who, though not privileged to hear the Gospel preached regularly in the church of his choice, is still an earnest worker in the Master's vineyard. After preaching to a good congregation and administering the sacrament to quite a large number, we go with the pastor, Rev. J. T. Moore, to the village, where we hold service in the evening and pass the night with the friends at the parsonage. Mr. Moore is laboring hard in this field, and has had the satisfaction of knowing that the Lord has blessed him. Though there are difficulties not easy to surmount, he is full of courage for the future, and we have no doubt but that he will win in the Master's name.

At an early hour Monday morning we are on our way to the boat at Millbridge, en route for Backport. Our drive of ten miles takes us over one of the prettiest roads in Washington Co., and on such a delightful September morning it must have been a strange creature who did not feel in his heart to sing "Praise God, from whom all blessings flow." After a delightful sail across Frenchman's Bay to Bar Harbor, thence to Hancock (the terminus), and a two and a half hour's ride by rail, we find ourselves at our own door after an absence of sixteen days, during which we have realized that the Lord has wonderfully kept and helped.

New Hampshire Conference.

Manchester District.

The anniversary exercises at Salem, First Church, are postponed to Oct. 9 and 10, owing to the failure to complete the repairs in time for the earlier date.

The presiding elder's youngest son, Leon, has entered the freshman class at Tilton.

The twenty-fifth anniversary of the marriage of Mr. and Mrs. E. H. Thompson, of Lebanon, was observed in an elaborate manner. A large number of guests were present. The gifts were numerous and costly. A host of friends will join in very hearty congratulations to this worthy couple.

The Manchester District League convention at Claremont was a grand occasion. A good representation of Leaguers was present. The program was one of the very best, and everything went through with enthusiasm.

The local League had prepared to receive and care for their friends in a royal manner. The meals of Wednesday, including breakfast, were all served in the chapel.

The meeting opened Tuesday evening, with that splendid lecture of Rev. T. C. Watkins, D. D., on "That Irrepressible Boy." Every one was delighted with it.

Wednesday morning about 4.30, Leaguers were astir—that is, most of them were—and were ready for the sunrise prayer-meeting on "Flat Rock." This flat rock is the summit of a somewhat pretentious little mountain about a mile away from the church. The climb is a little steep for one not used to such hillside; but that morning, 42 men and women, most of them young, reached the top before 5.30, and all joined in singing, "Lord, in the morning Thou shalt hear," etc. Not being familiar to many of the

company, and no hymnal being at hand, the hymn was "lined" out in old Methodist fashion by Rev. H. A. Spencer. The opening portion of the Sermon on the Mount was read, and prayers, songs and testimonies filled the time for about forty-five minutes. All said, "It was good to be there."

The addresses of the day were all very inspiring and helpful. Reports showed 33 chapters on the district, and one or two more in prospect. Most of these are in good condition and doing excellent work.

The presence and excellent address of Rev. G. H. Spencer, the Conference president; Dr. C. D. Hills, who gave us a fine picture of the Chattanooga Convention; Mrs. Annie E. Smiley, who portrayed to us and all the little folks "The First Superintendent of the Junior League, Savannah, Wesley; the earnest words of Rev. H. D. Deets on "Christian Citizenship," and the soul-stirring words of Rev. E. M. Taylor, not to speak of the address of welcome by Mr. Perry, president of the local chapter, and the response by District President Judd—all helped make the meeting the great success it was. The singing was a feature not to be left out. While the day was dull and rainy, there was "sunshine in the soul" of all present, and the entire company had a soul full of song.

The decorations were beautiful. The great altar was spanned with an arch bearing the words: "I desire a League offensive and defense with every soldier of Jesus Christ." The League colors were everywhere. On an easel of great size was the League badge fully six feet high. Back of the pulpit was the Epworth wheel. The desk was covered with the stars and stripes, and in front was a portrait of John Wesley. Other small decorations were in different places. The effect was very fine indeed, and shows the warm interest of the local League and the wide-awake pastor.

Rev. C. U. Dunning has reason to be proud of this company of workers, with whom he is spending his fifth year. Already they are beginning to lament the fact that he must leave, and wish there was no time limit.

The next annual meeting of the League goes to Keene. We can hardly hope for a better; we shall hope for one as good as we had at Claremont.

Rev. W. T. Bonitenhouse has held two weeks of meetings at Fittsfield—once in a tent, and once in the chapel. They have been a spiritual success. The spirit of conviction and conversion was manifest. Several started on the way to heaven.

We hope every pastor will present the claims of the HERALD to his people. Our church paper ought to be in every home, and Zion's HERALD is our paper. Preach about it. Show the paper. Canvass from house to house. The paper will bless the homes of the people, and the money from it will greatly bless some supernumerary preacher.

Rev. G. W. Bassell and wife have returned from a five weeks' vacation among their relatives and friends in Maine.

Rev. Joseph Manuel, of Milford, has resigned his charge and withdrawn from the Methodist Episcopal Church. A few days ago he was admitted to membership in the Episcopal fold. Rev. H. F. Quimby has been appointed to fill the vacancy, and will enter upon his duties at once.

Rev. B. P. Judd and wife have returned from their wedding trip and are settled down busy at work at Henniker and Hillsboro Centres.

The work of revival continues at St. Luke's, Derry. One asked prayers one Sunday evening, three the next Tuesday evening, and five the following Sunday evening.

Concord District.

Bristol.—The church here is closed for frescoing while the pastor, Rev. J. D. LeGros, is away on his vacation. Pastoral diligence justifies some respite from his work. So his people feel; and God has put it into their hearts, in the meantime, "to beautify the place of His sanctuary."

Concord, First Church.—The audience-room of this church, closed for repairs for a period of about eight weeks, will be reopened, probably, about the middle of October. The floor, which had a deck on either side, has been leveled and the walls and ceiling have been neatly frescoed. New seats with cushions are expected to be soon ready to place. The seats and wainscoting will be in oak. Eight memorial windows will take the places of the old plain ones. Many improvements on this old mother church have been made from time to time; eight years ago, when the writer was its pastor, \$1,500 were expended in this way. The work now being done is more extensive, and when finished will provide a commodious, comfortable and delightful place of worship. The services during six weeks past have been held in the vestry under the audience-room. There Rev. Elihu Snow has continued preaching morning and evening to a congregation not only patient under some discomforts, but "happy and blest" under the faithful and able preaching of the pastor.

Gilford.—Rev. Arthur Wadsworth has been changed from Lyman to Gilford to supply the church left without a pastor by the illness of Rev. S. P. Heath—a striking contrast in one view: One, forty-five years in the work, the other in his first year; one, after the battle sheathing his sword, the other just drawing his for the conflict. May the young soldier prove as true, heroic and successful as the old has been!

Jefferson.—This church is favored by a large attendance of the summer visitors in this region, representing several denominations. Many of them are staunch, devout and generous Presbyterians; some are Episcopalians. Of course Episcopal Methodists are such; but those referred to are Protestant Episcopalians. Such also are the said Methodists. If, however, the name does not differentiate them, some things in their dogmas and polity certainly do this. The pastor at Lancaster, whose church is eight miles away, wrote Dr. Morgan Dix, of Trinity Church, New York, protesting against his preaching again in the Methodist church here, as an unwarranted invasion of the Lancaster parish. Not thus narrow are all the good people of that denomination visiting here. One, Mr. Cutting, a member of St. George's Church, New York, has given \$100 toward the erection of a new Methodist church at "The Meadows," in this town. Mr. W. D. James, of Madison, N. J., a member of the firm of Phelps, Dodge & Co.,

New York, has also given \$100, and his wife \$50 for the same object. The corner-stone for this was laid Sept. 15. The address was delivered by Mr. Samuel Davis, a member of Dr. John Hall's church in New York. He also generously gave \$130 for this new enterprise, and is as diligent in Christian work in this region, summer after summer, while here, as he is liberal in the use of his means to sustain the work. From the home church on the hill a large new bell, presented by a Christian lady visitor, Mrs. W. D. Davis, will soon call the people to worship. These are some of the things brought to pass by the tact of the alert and hard-working pastor, Rev. W. A. Loyne.

Littleton.—Good news comes from Littleton. By dint of much prayer, and persistent and hard work by pastor and people, with generous giving by the people, the last half of the debt of \$5,000 is so nearly covered, making thereby good the first half, pledged conditionally five years ago, that it seems assured the whole sum will be fully reached. Then pastor and people will be in sympathy with them will greatly rejoice.

I desire at this time to call special and particular attention to the religious Methodist weekly, and to some advantages which accrue when it enters our homes regularly, as it should:—

1. In addition to its summary of world-wide news for the secular life, it also provides food to nourish the spiritual life of its readers.

2. It awakens, and keeps alive, the best patriotic and religious sentiments and principles.

3. It contributes to the upbuilding of true, noble, Christian character, fortified by intelligent piety.

4. Its weekly record of the progress and needs of the great Christian enterprises of the church—missionary, educational and philanthropic—stimulates a deep interest in them in the mind of the reader, and begets a generous disposition to aid in forwarding their good work.

Zion's HERALD is ably edited and published, and its corps of contributors wisely organized for these purposes. Let us make an effort to double its subscription list. A possible thing to do in all our churches. A week diligently employed now in a canvass for this purpose, by any pastor, may count for as much in the upbuilding of God's kingdom within His people and in the world, as the same time devoted to a protracted meeting. Try it, brethren, with the worthy motive! At least, it will be time legitimately and worthily spent.

H. C. K.

Dover District.

Pastor Cilley is giving all the flock at Merrimacport diligent and wise shepherding, and the work must prosper. Improvement of the church building, by way of a new complexion, is now going on.

At Moultonville the friends and neighbors of our handful of church people have constantly shown interest in the material prosperity of the work. Last year about \$300 was expended in improving and beautifying the edifice—all made possible by the generous effort of a man then and now apparently far from discipleship, but whom many hope yet to see in the kingdom and patience of Jesus; and now the same good-neighborhood has found expression in newly shingling the parsonage roof that the storms of winter may not reach the pastor's household. May the God of grace help all the kind hearts to come "over the line" to Jesus without delay!

At Amesbury evangelistic plans for the fall and winter are being considered. Pastor Miller and wife will attend the New England League Convention at St. Johnsbury, remaining away one Sunday, when Rev. M. T. Cilley will supply the pulpit for him.

At Smithtown the handful has the courage of a host, and is now planning a choir movement across the house to flank the pastor on his right and thus more effectively aid in the worship of God and winning of souls. The work of church improvement has for the time overthrown our plans for the October meeting of the Ministerial Association, but doubtless the wise committee having that matter in charge will see that a place is secured and seasons notice given.

The vacation season for the church and congregation at Portsmouth, as usual, greatly reduced the working force, but under wise and hearty leadership the lines are re-forming for another all-winter campaign for "souls for whom the Lord did heavenly bliss forego," and hopes are cherished that great inroads may be made on Satan's kingdom. The pastor, Rev. Otis Cole, is abundant in labors; but finding health insufficient for the demands of the pastorate, he purposes at the next Annual Confer-

ence to retire from the effective list for a time. His many friends, however, in the various stations where for more than a quarter of a century he has faithfully labored, hope that this step may not be necessary.

At Salisbury Pastor Webster has strong confidence that any summer vacation diversion which may have embarrassed spiritual results is being overcome as the people return, and on Sunday, Sept. 8, he reports having received into full connection 22 persons as the first fruits in church membership of last winter's revival services. May they increase and grow intense in spiritual life!

Sunday, Sept. 1, at Newfields, 3 joined in full, one of them receiving baptism. The membership has increased sixty per cent. in about four years. A strong spiritual interest prevails at present. Rev. A. L. Smith is pastor.

Dover Methodism is regarded as specially fortunate in being the home of Rev. James Thurston, whose benignant presence is welcomed in all its assemblies, civil or ecclesiastical. He is the "stated clerk" of quarterly conference as well as of official board. The presiding elder found him a helpful hearer at his recent official visit, and at the evening prayer-meeting his words of counsel and cheer were specially apt, while his prayer-leading was truly such to many souls. Pastor Robins is now steadily mending. He was in the congregation morning and evening, Sept. 22, and in his place in Sunday-school.

Centerville, Lowell, witnessed a grand rally of the Epworth League Union of Lowell and vicinity, Sept. 23. Rev. E. T. Curnick, the president, made a happy introductory address, followed by Rev. G. S. Butters, who spoke upon "The Young People We Do Not Reach."

If all our pastors will now take advantage of the generous proposition of Zion's HERALD for new subscribers and make a personal canvass, it should be possible in forty places to win 400 to the list, so giving 1,500 people wholesome knowledge of what our church is doing. People would not then stultify themselves nor mortify their pastors by asking whether the M. F. Church has a college; if New Hampshire Conference own a camp-meeting; if many of our churches are supported without the aid of lottery attachment or entertainment bureau. They would see that the "salvation key" solves all church problems, that of finance included, and would helpfully reach for and utilize that key.

In view of the going occasionally of a young man, converted at our altars and trained in our schools, to some other ministry, it may be well that our people should know that while God has given us in the last two years more than half a million accessions to our membership (see Editor Edwards' tables), ours is the only church which develops under the Spirit's call more ministers each year than our growing work has need of. Surely we may glorify Him who enables us to give to the needy helpful servants in their extremity, and rejoice that New Hampshire has within a score of years been able to send to aid our sister churches such men as Keisay, McNally, Twichell, Gill, Ruland, Stuart, Pillsbury, Haines, Estes, Libby, French, and others, the aroma of whose ministry still lingers. If necessity require and the will of God be so, doubtless others equally good and true may respond to the call, and still our work would be manned. All the churches now count it "no discredit" that their pastor's spiritual pedigree includes a Methodist altar.

If I could say it without being misunderstood, I would like to urge all Epworth League chapters to remember that our church law requires a report of the work at every quarterly conference, and a chapter president who comes to this official meeting without the requisite data for our Minutes, is as truly blamable as would be the pastor or Sunday-school superintendent or class-leader who should so do. Fifteen chapters on this district have given us no report at all this year, and some others very meagre and unsatisfactory ones.

Another bit of serious concern is awakened in me by statements made and sent out by a reputable minister that our churches are being led by euchre-playing, theatre-going and dancing numbers, which is said to prove the desolation of the church. The same minister declares all sorts of clap-trap games, tricks, etc., to be in common use in our churches as means of revenue. If he has found these things to any considerable extent he has been very unfortunate, and I protest against such a sweeping characterization of our work, as making it "earthly, sensual, devilish."

G. W. N.

(Continued on Page 14.)

There is no pain that Pain-Killer will not stop. Colic, cramps, toothache, earache, sprains, cuts, burns, bites and stings, all yield to its magic. A record of more than fifty years proves that

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Methodist Episcopal Church, Berlin, N. H.

WE present above an electrotype of the new church at Berlin, N. H. The edifice is two stories high. In entering one comes into a large vestibule with stairs ascending both sides to the audience-room above. The vestry is a beautiful room, seated with chairs accommodating 125 people easily. It is finished largely in Southern elm, slightly stained. The audience-room is very attractive, finished in Southern elm in the natural wood, wainscotted to a height of three feet, with front of gallery paneled. The chancel and altar look very inviting. The immediate room seats about 225 people. A classroom which will seat 50 is so arranged as to be thrown into the main room. This, with the gallery, gives a seating capacity of about 350. There are three other small rooms in the building. The church is an album church, the windows being the gifts of various societies. The pulpit windows bear the name India. On the first window on the right hand from pulpit we read Gorham, Me.; opposite to this on the other side, Gorham, N. H.; and so on we read in like order: Bethel, Me., E. L. Jefferson, N. H., Cumberland and Falmouth, Me., Berlin Mechanics, West Cumberland, Me., Fryeburg and Stow. The audience-room is furnished with pews made by the Grand Rapids Seating Co., Grand Rapids,

Michigan. They are made on the radius of a circle six feet long, 44 in number. They have curved seats and backs and are made of oak. A thousand-pound bell hangs in the belfry to call the people to worship. A fine chandelier lights the main room, being the gift of the Congregational society.

Methodism practically began its history in Berlin under Rev. J. Nixon, now of Richmond, Me. Rev. W. P. Merrill, now of Berwick, Me., followed Mr. Nixon and nurtured the work for three years. In 1892 the Methodists began to feel sufficiently strong to support a pastor alone, and asked of Conference to be set off from Gorham as a charge by themselves. Conference acceded to their request, and appointed Rev. M. B. Greenhalgh as the first pastor of the new charge. Through the heroic efforts of Mr. Greenhalgh, whose sterling qualities and strict integrity and teaching had done much to bring the society to a solid basis religiously, a church enterprise was started. Through the generosity of the Green Land and Aqueduct Co., the society came into possession of the very desirable lot upon which the new building stands, valued at that time at \$500. Mr. Greenhalgh labored incessantly for the success of the enterprise, securing with the help of others generous contributions,

one of which is worthy of special notice—that of Mr. W. W. Brown, of the Berlin Mills Co., whose pledge was to pay the last \$500 of the cost of building the church. In the spring of this year Mr. Greenhalgh, having faithfully labored three years with this people, was appointed by Conference to Falmouth and Cumberland, Me., and Rev. F. C. Potter was appointed to take his place. Under his superintendency some \$1,100 has been expended in finishing and furnishing the church. The present pastor, Rev. Frank Clifford Potter, who is deserving of great credit for the successful completion of the enterprise, was born in North Bridgton, Me., April 25, 1868; was fitted for college at Bridgton Academy, but entered a business life instead of college. He was converted through the preaching of Rev. J. O. Peck, D. D., and became a member of Trinity M. E. Church, New Haven, of which Dr. Peck was then pastor, and later was licensed to preach. He took work in the Maine Conference under Presiding Elder E. T. Adams in 1889 at Stow, Me., joining the Maine Conference on probation in the spring of 1890. While pastor at Stow he was married to Miss Florence Whitcomb, of Fryeburg. He has served the churches of Fryeburg and Stow, West Cumberland, East Poland and Minot, West Durham and Pownal. A report of the dedication of this church, which took place Oct. 2, will appear later.

Marriages.

HELFORD—WILD—In the Emmanuel M. E. Church, Berkeley, N. I., June 6, by Rev. Robert Clark, Alannah Helford, of Berkeley, and Eliza Wild, of Ashton.

GARSTANG—SMALLEY—Aug. 13, by the same, Harry Garstang and Alice Smalley, both of Berkeley.

HELFORD—PARR—Sept. 13, by the same, Eliza Helford, of Berkeley, and Mary Parr, of Ashton.

HELFORD—BOOTH—Sept. 13, by the same, George Helford, of Berkeley, and Elizabeth Ellen Booth, of Ashton.

SIMMONS—PAGE—In this city (Mattapan) Sept. 13, at the home of the bride, by Rev. J. P. Kennedy, Eugene W. Simmons, of Hyde Park, and Mrs. A. Page, of this city.

WEYANT—HOWE—In Auburndale, Sept. 13, by Dr. Geo. M. Steele, Hiram H. Weyant, of Wilbraham, and T. Lillian Howe, of Amherst.

PRISON SUNDAY.—For several years the fourth Sunday in October has been observed by many churches as "Prison Sunday," the sermons and other parts of the services having reference to prisoners, prisons, methods of dealing with crime, etc. The Massachusetts Prison Association hopes for a general observance of the day this year.

WARREN F. SPAULDING, Sec'y.

W. F. M. S.—The Lewiston, Me., District Convention will be held in the Norway M. E. Church, Wednesday, Oct. 23. The exercises will commence at 10 a. m., continuing through the day and evening. It is greatly desired that each Auxiliary should send delegates, one at least. Delegates will be entertained. Come and enjoy the program of good things.

DIAL Sec.

FOUND.—A gold bracelet was found Friday, Oct. 4, on Observation Knob, St. Johnsbury; and can be had on application to Mrs. D. C. Chase, 265 Point St., Providence, R. I.

COOKING LECTURES.—The nineteenth annual course of demonstration lectures in Cooking, before the young women of Lowell Seminary, Auburndale, Mass., will be given by Miss Anna Barrows, of Boston, upon Saturdays, at 1.30 p. m.

THE ANNUAL MEETING OF THE NEW ENGLAND BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY will be held on Wednesday, Oct. 16, at 10 a. m., in Wesleyan Hall, No. 28 Bromfield St., Boston, Mass., for the purpose of hearing the annual reports of the Executive Committee and of the other officers of the Corporation, of choosing officers of the Corporation for the ensuing year, and delegates to the General Executive Committee of the Woman's Foreign Missionary Society, and of transacting such other business as may properly come before the meeting.

Mrs. EDITH BUELL, Clerk of Corporation.

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Church Register.

HERALD CALENDAR.

Annual meeting of W. F. M. S., at Providence,	Oct. 8-30
Norwich Dis. Min. Asso., at Thompsonville,	Oct. 14, 15
Dover Dis. Min. Asso., at Raymond, N. H.,	Oct. 14, 15
Rockland Dis. Min. Asso., at Bristol Mills,	Oct. 14, 15
Bangor Dis. Min. Asso. (So. Div.), at Atkinson,	Oct. 21, 22
Prov. Dis. Min. Asso., at North Easton, Mass.,	Oct. 21, 22
Bucksport Dis., E. D., Min. Asso., at Alexander,	Oct. 21-25
Portland Dis. Epworth League, at Gorham,	Oct. 21-25
S. S. Convention, Boston North District, at	
Worthing St. Church, Lowell, Mass.,	Oct. 23
S. S. Convention for Boston South District,	
at Milford,	Oct. 24

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SCOTTISH SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

THE UNION EVANGELISTIC SERVICES, under the leadership of Dr. Chapman, will begin Thursday evening, Oct. 16, at 7.30, in the Pilgrim Church.

W. H. ALLBRIGHT, Pilgrim Church.
G. B. VONDERHOF, Stoughton St. Baptist Church.
FREDERICK N. UPHAM, Baker Memorial Church.

BOSTON CIRCUIT OF THE EPWORTH LEAGUE.—The next meeting of the School of Methods will be held in Bromfield St. Church, Saturday, Oct. 13, at 2 p. m. A business meeting of the Circuit is called to meet at the above time and place.

By order of the Cabinet.
E. J. HELMS, Sec'y.

POST-OFFICE ADDRESS.

Rev. W. H. Dunnack, Bangor Theological Seminary, Room 25, Bangor, Me.

NOTICE.—The annual meeting of the New England Chautauque S. S. Assembly will be held in the Historical Room, Wesleyan Building, 26 Bromfield St., Monday, Oct. 14, at 10.30 a. m. Matters of special interest will come before the meeting.
WM. FULL, Sec'y.

ITINERANTS' INSTITUTE, MAINE CONFERENCE.—The winter session will be held Dec. 2-5, at Mechanic Falls. Prof. Geo. K. Morris, of Boston School of Theology, will give a course of lectures. All who intend to be present are requested to notify the pastor, Rev. Thos. F. Baker; do not expect entertainment unless you do so promptly.
E. O. TRAYER, President.

Money Letters from Sept. 9 to 23.

W. B. Abbott, A. Adams, J. O. Atwood, L. O. Beatty, Henry Bradford, Mrs. G. E. Bartlett, George Batten, S. O. Benton, A. T. Brown, Mrs. E. E. Bond, C. W. Bradley, D. C. Bowen, S. P. Bentley, George H. Carpenter, Dr. N. F. Cheever, Mrs. S. Cotton, A. O. Chamberlain, Mrs. B. A. Cox, W. H. Cummings, Cleveland Baking Powder Co., N. B. Durrell, D. B. Dow, D. Dorchester, Jr., Mrs. M. E. Downing, H. F. Forrest, W. J. Fleming, Mrs. L. Felt, F. E. Godding, Miss E. Gates, Z. D. Goodenough, Mrs. A. N. Greenwood, J. K. Greene, Miss S. M. Heywood, Thos. Howarth, O. I. Hood & Co., J. Hubbard & Co., C. D. Hill, W. D. Hardy, W. H. Havey, Mrs. A. I. Holmes, F. H. Hodson, A. D. Hodson, J. E. Horne, W. James, W. S. Jenne, Mrs. J. P. Kendrick, J. H. Long, Ella B. Loring, J. F. Leonard, C. W. Lowell, E. D. La Count, S. G. Lewis, M. J. Matson, E. S. Moore, Jennie Moore, A. L. McLean, C. G. Murphy, L. D. Morse, Joseph Moulton, E. M. Mills, Henry Mayberry, A. D. Nasos, E. L. Noble, C. S. Norris, J. W. Newcomb, G. W. Nash, T. D. Pond, Mrs. J. P. Poor, A. H. Pray, Pennington Seminary, Mrs. L. A. Pettigill, Mrs. J. E. Parsons, G. W. Quereau, Mrs. O. A. Robertson, George B. Rogers, J. W. Robinson, D. L. Smith, Mrs. M. Sloan, Mrs. F. E. Stearns, C. F. Smith, E. F. Stodley, C. N. Smith, F. T. Smith, Wm. Spaulding, W. T. Tepper, W. J. Thompson, E. F. Tillman, Cleveland Trott, B. Varum, F. M. Vinton, Mrs. H. Westfield, R. J. Wychoff, Mrs. L. E. Warner, J. A. Wells, Edmund Wood, J. A. Wood, H. J. Woodbury, Mrs. A. Whately.

Also from Sept. 23 to 30.

F. C. Allen, J. Aspinwall, Edwin Alden Co. Alden, A. Faxon, Warren Belcher, W. O. Bemis, H. A. Barrett, O. W. Bunting, F. F. Baker, M. E. Chase, G. H. Cheney, J. T. Childerwood, Mrs. A. E. Clark, Sarah A. Chase, A. E. Drew, C. E. Daggett, T. M. Dillon, D. E. Dana, G. W. Farmer, Mrs. A. E. French, H. A. Fitch, F. B. Gaylor, A. Gregory, C. H. Hubbard, T. W. Hackett, Mrs. Dyer Hill, H. Hollowell, G. H. Hamilton, F. L. Hayward, W. O. Haskell, Miss L. E. Hiller, Mrs. A. M. Hill, W. B. Heath, C. M. Hall, Mrs. George Hunt, E. A. Holder, G. D. Holmes, O. M. Jones, A. P. Knell, Albert Lord, A. E. A. Lively, Mrs. A. J. McLean, J. O. Magee, L. Macreading, A. Morrison, F. O. Norcross, Charles Orton, H. F. A. Patterson, Mrs. B. A. Rose, G. P. Rowell, O. Richardson, J. H. Seamon, James Smith, G. H. Spencer, Jos. Simpson, E. F. Sargent, H. F. Studley, John Tempest, W. O. Thery, G. A. Tyrrell, O. G. Thomas, Andrew Trout, H. I. Thompson, C. T. Winchester, Lyman Walker, G. H. Wright, H. Webster, H. S. White, H. H. Wilder, Mrs. E. C. Wells, Mrs. E. O. Young.

SEMI-CENTENNIAL OF MILFORD M. E. CHURCH and Centennial of Methodism in the town, beginning Oct. 20, and closing the evening of Oct. 23.

PROGRAM.

Sunday morning, at 9 a. m., "old-time love-feast." Dr. Geo. L. Cooke, leader. At 10 a. m., anniversary sermon, by Rev. M. D. Buell, D. D., Dean of School of Theology of Boston University. At 11 a. m., Sunday-school, with historical reminiscences. At 5 p. m., Epworth League prayer-meeting—"Old Methodism and New." At 7 p. m., historical sermon, by Rev. W. C. Townsend, pastor.
Monday, at 10 a. m., Central District Presbytery's Meeting. At 4 p. m., reunion of former pastors and presiding elders, with their wives, with addresses. At 7.30 p. m., addresses by Rev. Charles Tilton, of Springfield, and Dr. Daniel Dorchester, of Melrose.
Tuesday, at 1 p. m., reminiscences of aged members and others. At 7.30 p. m., sermon (speaker to be announced).
Wednesday, 7.30 p. m., sermon by Rev. Luther Freeman, of Waltham.
Thursday, an all-day S. S. Convention, with a strong program. Rev. G. F. Eaton, D. D., will speak at 7.30 p. m. Friday, at 7.30 p. m., sermon by Rev. Porter M. Vialon, of Hazardville, Conn.
Two former pastors have been invited to write poems for the celebration. All former pastors and wives, all former presiding elders and wives, and all former members living elsewhere, are cordially invited to be present and help to make this an occasion of interest and profit.
W. C. TOWNSEND.

QUARTERLY MEETINGS.

BOSTON NORTH DISTRICT—THIRD QUARTER.	
OCT.	
Grace, Cambridge, 2;	Rockbottom, 20, 4 p. m.
Trinity, Cam., 4, 8 a. m. (Q. C.)	First Church, Somerville, 31;
Flint St., Somerville, 9;	S. S. Convention, Worthing
East Pepperell, 12, 13, 4 a. m.	St., Lowell, 23;
Leominster, 14;	Winchester, 25;
Lewiston, 15;	W. Fitchburg, 26, 27, 4.30 p. m.
Townsend, 16;	Fitchburg, 27, 4 a. m. (Q. C.)
Hudson, 19, 20, 8 a. m.	Nov. 13;
Harvard St., Cambridge, 23.	
NOV.	
Cent'l, Lowell, 2, 4, 7.30 p. m.	Maynard, 14, 17, 4 a. m.
West Chelmsford, 4, 8 a. m.	Sudbury, 17, 1.30 p. m.
Concord, 4;	Saxtonville, 17, 4.45 p. m.
Weston, 5;	Woburn, 18;
So. Framingham, 8, 10, 4 a. m.	Park Ave., Somerville, 20;
Ashland, 10, 3 p. m.	Watertown, 21;
Cochituate, 10, 8 p. m.	Natick, 23;
Fitchburg, 13;	Marlboro', 25;
S. S. Convention, Epworth Church, 13;	Clinton, 26;
	Berlin, pastor.
DEC.	
Broadway, 1, 8 a. m. (Q. C., 9);	Auburndale, 15, 4 a. m.
Waltham, First Ch., 2;	Monum't Sq., Charlestown, 15, 7.30 p. m. (Q. C., 10);
" Emmanuel-Hl., 4;	Newton Lower Falls, 17;
Newton Highlands, 5;	Newtonville, 18;
Oakdale, 7, 8 p. m.	Newton Upper Falls, 19;
Princeton, 8, 3 p. m.	Epworth, Cambridge, 20;
Granville, 10;	Trinity, Charlestown, 22;
Ayer, pastor;	Sewton Centre, 23;
Highlands, Lowell, 11;	Newton, 21.
St. Paul's, " 13;	
Worthing St., " 13;	

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Our Book Table.

Pony Tracks. By Frederic Remington. New York: Harper & Brothers. Price, \$3.

"Pony Tracks" is the book of a sportsman with pen and pencil. He is an open-air man, ranging field and forest. The volume contains a collection of sketches; he follows General Miles on an Indian Commission to the Northwest; he accompanies a scouting expedition to the Bad Lands; he tries ranch life in New Mexico, and bear hunting in Sierra Madre, and the Dakotas, with police duty in the Yellowstone Park. Each of these expeditions abounds in incidents told with vividness and power. Indians and cowboys as well as antelope and buffalo cross his path and give variety and animation to the narrative. He tells his story with a relish, because he has a vital sympathy with the wild life about the military outposts and on the ranch of the frontier. No one has excelled him as a writer upon the peculiar type of civilization on the frontier. There is a flavor of Americanism in these sketches of the forest and the desert. There is no dull page in "Pony Tracks." Whoever opens the covers of the book will follow the enchanting narrative to the final chapter.

Jesus My Saviour. Being Brought Nigh by His Blood. By Rev. John Thompson, D. D. New York: Fleming H. Revell Company.

The author, in this little work on practical religion, has emphasized the objective statement, while at the same time insisting on the necessity of experimental religion. The Gospel answers to the theoretical and practical, to the sharp distinctions of the intellect and to the warm experiences of the heart. Dr. Thompson has endeavored to meet both these needs in his little book. Intellectual belief, however important, is only a step on the way to consecration and trust. We must have the truth; nay, more, we must have the life of Christ in our souls. This comes in by conversion and the renewing of the Holy Ghost.

Christ in Isaiah. Expositions of Isaiah XL-LV. By F. A. Meyer, R. A. New York: F. H. Revell Company. Price, \$1.

This is one of Meyer's best books. It is full of Christ and the Gospel. The author possesses insight into the text, the spiritual sense, the true appreciation of Christ as the centre and life of the evangelical system, and a happy gift at exposition. Even in the Old Testament he finds Christ and the way of salvation through Him.

Two on a Tower. By Thomas Hardy. New Edition. Harper & Brothers. Price, \$1.50.

This is another of the Wessex novels, in course of republication by the Harpers. Like the other volumes, this contains an etched frontispiece and the map of Wessex. In its original issue the story met with severe criticism. There was an outcry against its morality and propriety. Of course questions of this kind can always be raised with the novelist; for he must portray human nature as it exists. It is not all good; and even what we concede to be good is marred by defects and blotches. The perfect type is found only in religious stories, and known by every sensible person to be untrue to nature. The great novelist has commanding, but never perfect, characters. How far the story-teller should travel within the range of vice, and how he should demean himself if over the verge, will never be fully settled. We may safely say he should never make vice attractive. Churchmen, also, regarded the book as a satire on the English Church. In his preface to this edition, the author defends himself against these charges. The story was written to contrast two insignificant lives against the infinite spaces beyond the tower in which they dwell. The author reminds the reader of the scrupulous propriety between the sexes, and the gentleness of the bishop introduced into the story. He evidently thinks a re-reading would insure a more favorable impression of the character of his work.

Cornish Stories. By Mark Guy Pearse. Illustrated by Charles Tressider. New York: Hunt & Eaton. Price, 75 cents.

The author of these stories is a wizard of human speech. The popularity of the book may be judged by the fact that we are here drawing upon the eighteenth thousand. The inhabitants of Cornwall are a peculiar people, a fragment of the Celtic race, torn from the main body and drifted into a corner of England where they were slow in taking on the forms and spirit of the nation. There are many anachronisms in their civilization, giving place to curious and quaint stories, which are detailed with marvelous tact and skill by Mr. Pearse. His work bears the mark of real genius.

Side Talks with Girls. By Ruth Ashmore. New York: Charles Scribner's Sons. Price, \$1.

This volume contains sensible and practical instructions for girls on the conduct of life. A beautiful feature of the book is the prominence given to home life. With no part of society is our happiness so bound up as with the family. The woman who rules royally in the home is one who knows how to strengthen the weak, sympathize with the sick, and be glad with the merry. The home is the empire of woman, and the one trained to appreciate its advantages and discharge its duties is most likely to contribute to a happy home. The volume is both suggestive and inspiring.

The Front Yard, and Other Italian Stories. By Constance Fenimore Woolson. New York: Harper & Brothers.

Constance Fenimore Woolson was a favorite with the story-reading public; and those who

came to know her in "Anne," "East Angels," and "Horace Chase," will not fail to find pleasure in this collection of six brief stories and sketches whose scenes are laid in Italy. Each gives a vivid sketch of a social type. The first—with an awkward name giving title to the volume—contains a pathetic account of the struggles of an old New England woman to have a real New England "front yard" in place of the unsightly enclosure before her Italian house. American travelers, at length, come to her rescue and gratify her American taste. "A Pink Villa," "In Venice," "The Street of the Hyacinth," are other titles.

In the Fire of the Forge: A Romance of Old Nuremberg. By Georg Ebers. Two volumes. Translated from the German by Mary J. Safford. New York: D. Appleton & Company. Price, in paper, 50 cents.

As the title indicates, the scene of this story is laid in the old city of Nuremberg. It is designed to be a picture of the Middle Ages. Rudolph, the first emperor of the House of Hapsburg, who ascended the throne in 1273, had his seat in this venerable city. His court, yet humble and simple, was held there. The story opens in 1280, and concerns most of all one little maiden who engaged the attention and heart of the emperor. The characters of the little romance are well drawn, and the style, though a little slow in movement, is clear and fresh. But the main thing, after all, in such a story is truth to the social and moral conditions. In reading this romance, the shadows of the Dark Ages are everywhere about us, and superstition on all sides controls the people. The educated and able have not yet come into full light, but are in many instances prepared to believe the most absurd fables.

Great Expectations, and Hard Times. By Charles Dickens. With illustrations by Marcus Stone, F. A. Fraser, and F. Walker. A reprint of the Edition Corrected by the Author in 1868; with an Introduction, Biographical and Bibliographical, by Charles Dickens the Younger. New York: Macmillan & Company. Price, \$1.

This reprint of a favorite author is cheap, neat and accurate. The volume is convenient in size, and is printed in clear type on good paper. It contains the final corrections of the father and the careful revision of the son. For common use this must be considered the most desirable edition of Dickens. "Hard Times" was issued in 1854, and "Great Expectations" in 1860. The former deals especially with the change in social and economic conditions, which was then fairly under way.

The Whittier Year Book. Houghton, Mifflin & Company: Boston. Price, \$1.

This neat little volume contains choice selections from the prose and verse of John Greenleaf Whittier, chosen for the daily food of the lover of thought and beauty. The selections have been made with care and sound judgment, many of them from the minor poems in which the poet was at his best; and some of them are rare bits of prose clipped from notes or his longer articles. Whittier is a favorite with the people of New England; he has light and warmth, truth and love; the reading of this nineteenth-century prophet is at once a means of illumination and an inspiration. The lovers of the Quaker poet will delight to have this volume at hand and in it to hold daily communion with this great soul.

HANDBOOK OF SANITARY INFORMATION FOR HOUSEHOLDERS. By Roger S. Tracy, M. D. (New York: D. Appleton & Co. Price, 50 cents.) This handbook, by the sanitary inspector of the New York health department, furnishes facts and suggestions about ventilation, drainage, care of contagious diseases, disinfection, food and water, with appendices containing important information on disinfecting agents and plumbers' material. Facts important to the health and life of families are here arranged in order and presented in a clear and comprehensive form. — **How to Visit Switzerland.** By Rev. Henry S. Lunn. (Review of Reviews: Astor Place, New York. Price, \$1.) This little guide-book is not designed to supersede, but to supplement, Murray and Baedeker. The author points out the chief places and scenes of interest in Switzerland. He shows you how to make more of a month among these mountains than would be possible with the old guide-books. It is an admirable little manual.

Magazines.

— **Harper's** for October has for a frontispiece "The Nautch Dancer." The leading article, "Hindoo and Moslem," written by Edwin Lord Weeks, is furnished with fourteen illustrations from his own drawings. The author has made a long and careful study of his subjects, by travel and residence in the East. We have short stories by Mary Stewart Cutting and Julian Ralph. J. H. Hunter furnishes a breezy and delightful article on "Queen Victoria's Highland Home," with thirteen illustrations by different artists. Richard Harding Davis has a second paper on "Three Gringos in Central America." Poulitney Bigelow maintains the interest in "The German Struggle for Liberty." The number is a very readable one, abounding in bright pictures by pen and pencil. (Harper & Brothers: New York.)

— The table of contents of **Scribner's** for October is bright and varied. "The University of Chicago" holds the post of honor — an elaborate paper by Robert Herrick, richly illustrated. Robert Grant continues his "Art of Living," and George Meredith his "Amazing

Marriage." In President Andrews' "Last Quarter Century of History," "Home Agitations and Foreign Problems" are considered. Prof. Shaler has a charming illustrated article on "Domesticated Birds." A very breezy and strong presentation of the late Professor Huxley is given by George W. Smalley. H. C. Bunner contributes a unique and interesting paper on "American Posters," with illustrations of some of the most successful of recent and earlier decorative pictorial advertising. The "Point of View" is entertaining and suggestive, as usual. (Charles Scribner's Sons: New York.)

— The **Bibliotheca Sacra** for October contains seven articles of marked ability and permanent value to the theological student and lay thinker. Owen H. Gates leads on the "Sociological Value of the Old Testament." Washington Gladden has a strong and incisive paper on "Corporations and Public Morals." It is a well-put statement for the hour. "The Hymns of Luther," "Calvinism and Constitutional Liberty," and "Doctrine of the Mass at the Council of Trent," are titles to other articles. Samuel Hutchings has an admirable paper on "Christ's Resurrection Body." The editor, Dr. G. Frederick Wright, has an able article on Prof. Prestwich's "Some Supposed New Evidence of the Deluge." (Bibliotheca Sacra Company: Oberlin, Ohio.)

— The **Missionary Review** for October abounds in valuable material, some of it from unusual fields. "The Gospel in Russia," "Peace with Japan," "Christian Missions in Arabia," "Diversity of Operations in the Mission Field," and "The Latest Blow to the African Slave Power," are titles of articles in the department of "Literature." The editorial department contains an equally rich list. Besides these articles are those of the "Monthly Survey" and the "International" department. The mission in Arabia, of which we have known but little, is perhaps the most interesting as affording information from a peculiar field. Rev. S. G. Wilson's account of "The Jews in Persia" is also an article of much interest. (Funk & Wagnalls Company: 30 Lafayette Place, New York.)

— The **Methodist Review** (Church South) for September-October contains eight valuable articles. Prof. Marvin R. Vincent of New York leads in an expository article on St. Paul's "Humiliation and Exaltation of Christ." Without expounding the whole passage, the Professor endeavors to show what Christ left, or what is meant by "the form of God." Rev. James E. Armstrong details some of the struggles out of which came the Baltimore Conference of the Church South. Prof. Henry M. Harman has a learned and strong article on "The Supernatural Christ." The Professor always thinks clearly and writes forcibly, never more so than here. Bishop Hendrix writes beautifully on "The Perfecting of the Saints." Rev. T. A. Seals sketches "The Model Statesman." Rev. James A. Anderson considers the relation of "Christ and Mechanical Negro." Bishop Haygood writes sensibly on "The Negro Problem: God Takes Time — Man Must." The intelligence, good sense, and candor of the Bishop come out everywhere. The Methodist student will not skip the editor's "Making of Methodism." He has an enthusiasm for "Studies in the Genesis of Institutions." (Barboe & Smith: Nashville, Tenn.)

— **Frank Leslie's Popular Monthly** for October furnishes a table of contents rich in variety, quality of material and popular expression. The number contains nearly thirty separate titles. It is abundantly illustrated. Mr. Bisell furnishes "A Glimpse into the Twentieth Century." W. De Wagstaffe gives "Women as Athletes." H. Fielding writes of "Burmese Women." There are fine snapshots of poetry by Norman Gale, Katharine Tynan and Catherine Y. Glen. The short story, of course, has its place, as well as touches of science, whose recent progress is sketched by Ernest Ingersoll. (Frank Leslie's Publishing House: New York.)



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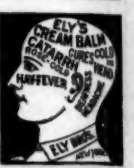
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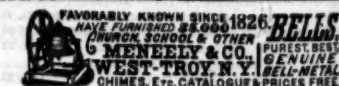


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Obituaries.

Bartlett.—Cora G. Bartlett died at her home in Melrose, Mass., Sept. 23, 1895, aged 28 years and 8 months.

She was highly esteemed and loved by her many friends in Maine and elsewhere, being a young woman of bright promise. Her early death brought great sorrow to her mother, brothers and the home circle. May the Lord sustain them by His grace!

The remains were removed to her former home in Sedgewick, Me., for interment, Sept. 25, Rev. E. A. Davis, her former pastor, officiating at the funeral.

E. A. DAVIS.

Farnsworth.—Myra J. Phelps was born in Oxford, N. H., Sept. 8, 1820. Sunday, July 7, 1895, she passed quietly to the better land. Her work completed, she went to her reward.

In girlhood she was converted, and united with the Methodist Episcopal Church of Oxford. March 30, 1846, she was married to Hiram M. Farnsworth, who preceded her to the other world in 1872. Feb. 14, 1872, she united by certificate with the Methodist Episcopal Church in Ramsey, N. H., and held her relation here until she was translated to the church above. She was a thorough Christian and a loyal Methodist, a firm believer in the Wesleyan doctrine of Christian perfection, and happy in the experience. She was a liberal supporter of the church in all its work, and always ready. One who was for years a collector in the local church says of her that he never had to ask for her contribution toward the pastor's claim. She gave without being asked. Such, too, was the experience of her pastor in collecting the benevolences, of which she was a chief supporter. She was one of those givers whom the Lord loveth.

Though for some years unable to attend church services, she never lost interest therein. Whatever concerned the kingdom of God was of interest to her.

Perry.—Sophronia B. Perry was born March 31, 1836, and died at Monument Beach, Mass., May 21, 1895.

Intellectual tastes early led her to adopt the profession of public school teacher. Her enthusiasm in her chosen vocation could not long be confined to the narrow limitations of district school, however honorable such position might be, and she was soon called to occupy a more prominent sphere in the city of New Bedford. Here she drew around her in ever-widening circle large numbers of youth who today look back to that plastic period with intense delight as they recall the aspiration kindled, the tastes formed and the character developed. Modest and unassuming, she shrank from public encomium upon her work, considering it a sacred duty to develop mental power and stimulate moral ideals in the lives of her pupils. Later she gave four years of faithful instruction in California, then returned to the old home to pass her remaining days.

Here was the leading mind to plan for the organization of an auxiliary of the Woman's Foreign Missionary Society, and she became its first honored secretary, an office filled most acceptably during a period of ten years, when she was compelled by bodily infirmities to resign the sacred charge. When she united with the church, she clearly understood its nature and its privileges. To her the church was above every other institution, and, whenever possible, she filled her place in the pew, a shining example of consistent virtue and exalted purpose. She was an inspiration to her pastor and a source of strength in every service she attended. She will be greatly missed in the widowed home, in the community, and in the church.

N. C. ALGER.

Durgin.—Mrs. Caroline (Loving) Durgin, widow of the late Nathaniel Durgin, was born in Freedom, N. H., June 25, 1829, and died in Hiram, Me., July 25, 1895.

Mrs. Durgin was married Oct. 5, 1851, and moved to her new home in Hiram, where she lived until her death. Their home was not far from Cornish village, hence Mr. and Mrs. Durgin attended the M. E. Church of that place, and in 1854, under the labors of Rev. E. Davies, she was converted, and united with the church, and ever after remained a consistent follower of Christ.

Somewhat retiring, she was much at home, thus devoting herself to the family she so much loved and which so loved her. But two or three days before her death, when the pastor called to see her, she expressed strong faith and trust in Christ, and thus she passed over the river to be forever with the Lord. Two sons are left to mourn their loss.

I. A. B.

Lord.—Mary P. Lord was born in Kennebunkport, Me., May 22, 1822, and left this life, June 23, 1895.

Mrs. Lord became a Christian very early in life and joined the M. E. Church at Kennebunkport. On Feb. 13, 1855, she was married to John Lord, of Lyman, Me., who was for years an earnest and acceptable local preacher of the Methodist Church of Alfred, Me. After marriage Mrs. Lord connected herself with her husband's church, where she greatly endeared herself to a large circle of warm friends who deeply esteemed and commended her for her works' sake. In 1890 she removed, with her husband, to Old Orchard, when, with him, she was received into the Methodist Church of that place, where she remained faithful until death.

Her ardent love for the church of her choice was apparent to all who knew her, and her piety was deep and genuine. Her nature was intensely unassuming, and her disposition generous and kindly. She was mild, tender, deeply sympathetic and charitable in her spirit, and while she loved God with all her heart and soul, she was thoroughly and lovingly devoted to her home and to the needs of others as long as strength endured; so that when she peacefully breathed her last the common sentiment was, "A good woman has gone."

For the last two years of her life her sufferings, at times, were severe, but she borne without a murmur and with that Christian and womanly fortitude and Christlike resignation which had characterized her whole life.

The companion of her youth, who survives her in feebleness and deep sorrow, is "watching and waiting." May his end be, like hers, peace!

W. CANHAM.

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Life and Translation to New Life.

Sketch of Mrs. Susan J. Steele.

In Auburn, Mass., on the evening of Sept. 4, 1895, a noble Christian woman laid her down and slept; she awoke, but it was in the land of endless day. In a way unanticipated, the Lord had sustained her, had translated her from the burden-bearing of this life to the fruitions of the life eternal.

Susan Jane Swift was a Christmas child, born at Provincetown, Mass., Dec. 23, 1832. Her parents were Captain John and Lydia (Snow) Swift. On that narrow neck of land the infancies of the sky and of the ocean were from her infancy ever about her. Doubtless they had their part in the early education of the wondering child, suggesting mysteries and needs and hopes as vast, vague and variable as themselves. Fortunately she enjoyed the advantages of Christian instruction, and at about her eighteenth year she made a public profession of religion and joined the Methodist Episcopal Church. She had need of all the safeguards and inspirations of her faith. Life had come to assume a very real and serious character. Her father, the father of a family of seven children, had been lost at sea, and she like the others was thrown upon her own resources. She had greater incentives than ever to improve her powers and fit herself for usefulness in the world. She became an earnest and successful student at Wilbraham Academy, where she was graduated in 1850. She taught a few years in several institutions, among them Wesleyan Academy, both before and after her marriage with Rev. George McKendree Steele, one of the teachers at the Academy in 1852. Twelve years a most effective and devoted worker, she shared in the pastorates of her husband at Warren, Fitchburg, Lowell, Watertown, Lynn and Boston. Endowed with rare judgment, quick and strong sympathies, great intellectual powers and aspirations, she received in this life-schooling a most effectual training for further providential purposes and callings, of which at this time she had no anticipation, but whose advent was near at hand.

In the year 1885 her husband was called to the presidency of Lawrence University at Appleton, Wis., an institution founded and developed by Eastern men in the midst of Western, or more properly Northwestern, conditions. He accepted, and for fourteen years the two found a congenial sphere for their matured powers in educating leaders for new and growing commonwealths in a nation newly delivered from the curse of slavery and the disintegration of the Civil War. Sharing in an ordinary degree the interest felt by her husband in political and economic problems, Mrs. Steele could not content herself with any narrow and easy interpretation of her duties to society. That baptism of agony which was brought upon American womanhood had been felt by her great heart to the full. Whatever endangered the nation, or any class of its citizens, however lowly, concerned her. Whatever religious or social or moral reforms gave promise of new strength and dignity and elevation of life to the unfortunate or the degraded, called out her strenuous prayers and efforts. Her strong sympathies included the remotest peoples of the globe. As secretary for the State, she organized many of the present most flourishing auxiliaries of the Woman's Foreign Missionary Society in Wisconsin. As one of the original organizing committees of the Woman's Christian Temperance Union and a notable crusader, she organized many Union societies, and was for years State president of the body. As a platform lecturer and a parliamentary leader she was at this period in a constant service as her home duties would permit.

Almost the only respite she gave herself from these arduous labors was in 1877, when with her intimate friend, Miss Hodgkins, she enjoyed the pleasure and profit of a six months' journey through England, France, Italy, Belgium and Germany. From this she returned only to love and labor and pray, with new faith in God and with new hope for mankind.

The blessed congregation of her spirit and example will long live in the great Northwest. Multitudes of educated men and women, some of them in the most influential positions, recall with delight her words, and ascribe to her character some of the most precious impulses of their own personal life.

In 1879, her husband having accepted a call to the principality of Wesleyan Academy, she returned to the East and resided again at Wilbraham—a home ever dear to both. From this time she found herself less equal to public work and declined many nominations to offices with the remark, "It requires greater wisdom to know when to leave off than when to begin." Still, in a circle that by most women would have been thought a wide one, she continued for more than a decade to show her lively interest in all the forms of missionary and temperance work to which her earlier life had been given. If ever she felt the limitations of strength which added years impose, she certainly never allowed the feeling to cloud her sunny spirit or to lower the habitual keynote of her living. Not only in creed, but in countenance as well, she bore the marks of an invincible optimism. Even when with a broken arm and exhausted strength she was nursing her husband through the most painful and critical illness of his life, it would have been in perfect keeping with her spirit to have rallied him with the challenge of the poet,—

"Grow old along with me,
The best is yet to be."

In 1892 she came with her husband to live in Auburn, Mass. Ever, though seventy years of age, she identified herself with many forms of Christian work and gave both strength and guidance. Scarcely thirty-six hours before her translation she presided with her usual ability over a meeting of the committee on the Newton Wesleyan Home. Her last conversation for a half-hour before she left for her last sleep was in the interest of the Woman's Foreign Missionary Society. Next morning she was not found, for God had taken her.

Of Mrs. Steele's children two daughters died in childhood. Her son, George Francis, of Chicago, and four grandchildren remain.

Mrs. Steele was a woman nobly planned. Even in her last sleep she had the queenly dignity which belonged to her by nature. In life her sprightliness of speech, friendliness of manner, and relish for playful banter, relieved the impression which her stately presence might otherwise have produced. Very rarely can there be found united in one well-balanced personality a playfulness so irrepressible and an earnestness so absolutely dominating. In any land she would have been a leader, in any age a revelation of new possibilities for womanhood. Strength and bravery ever characterized her Christian service, sweetness and reality her religious devotions. The demands of her more public life were never permitted to encroach on the time and strength that belonged to her family. She loved her home more than any "sphere" beyond or apart from it. Never was she more truly herself, never a more remarkable embodiment of wisdom and worth, than when presiding at her own table, or when in her pleasant parlor

she was making Christian hospitality an auxiliary in building up the kingdom of our Lord. A well-selected anonymous poem read by her pastor at the funeral service faithfully expressed the thoughts and emotions of the client company. A few of the lines were the following:—

"The very falling of her step
Made music as she went;
A loving song was on her lip,
The song of full content.
How bright she ever made her home!
It seemed as if the floor
Were always flecked with spots of sun,
And barred with brightness o'er.
Fold reverently the weary hands
That toiled so long and well;
And while your tears of sorrow fall,
Let sweet thanksgivings swell."

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FOR 1896.

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Review of the Week.

Tuesday, October 1.

- Prof. N. B. Butler, of Chicago University, chosen President of Colby.
- The Evangelical Alliance in this city passes resolutions calling upon the government to interfere in behalf of the Armenians.
- The Washington (D. C.) grand jury recommend the revival of the whipping post for certain offences.
- China yields to the demand of Great Britain and degrades the viceroy of Sze-chuen.
- A British and an American schooner captured in Bering Sea by the U. S. revenue cutter "Rush" for seal poaching.
- The directors of the Atlanta Exposition agree to close the grounds on Sundays.
- Ex-Senator Mahone of Virginia stricken with paralysis at Washington.
- The spot in Squantum where Myles Standish landed, Sept. 20, 1621, marked by a monument under the auspices of the Daughters of the Revolution.

Wednesday, October 2.

- Spanish cruiser "Christobal Colon" wrecked on the coast of Cuba; three sailors drowned.
- A contract signed for laying a submarine cable between New York and Brest.
- The South Carolina Constitutional Convention begins the discussion of the suffrage provisions.
- The Protestant Episcopal Triennial Convention opens in Minneapolis.
- The Italian government pardons all persons guilty of evading military service.
- The public debt in September decreased \$1,354,885.

Thursday, October 3.

- The Texas Legislature by an overwhelming vote passes the bill prohibiting prize-fighting in that State.
- Ten persons killed and forty wounded in the riots in Constantinople on Monday growing out of the attempt of Armenians to obtain redress from the Porte.
- Venezuela grants land to Americans which England claims to own.
- Hon. George Fred Williams nominated by the Democrats for governor of this State.
- Four houses wrecked in New York city and many lives endangered by escaping gas from a leaking street pipe.
- The armored cruiser "Brooklyn" successfully launched from the Cramps' shipyard, Chester, Pa.

Friday, October 4.

- Destruction by fire of the mill of the Warren Manufacturing Co., Warren, R. I.; loss, \$1,000,000.
- Many Armenians, captured during the riots in Constantinople, killed in cold blood; Kiamil Pasha to succeed Said Pasha as Grand Visier.
- Dr. E. F. Rogers, instructor in chemistry in Harvard College, commits suicide.
- The Mechanic Association Triennial exhibition opens in this city.
- At least fifty vessels wrecked by the gale along the British coast, and 24 persons drowned.

"I was weak and miserable, but was cured by Hood's Sarsaparilla." Mrs. O. G. Quimby, 11 Baldwin St., Charlestown, Mass.

Saturday, October 5.

- A bust of Mrs. Mary A. Livermore unveiled in the rooms of the W. C. T. U. in this city.
- Death of Prof. H. H. Boyesen, of Columbia College, a well-known educator, author and lecturer.
- The new American liner "St. Paul" averages 20½ knots on her trial trip; she earns the right to carry U. S. mails at the rate of \$4 a mile.
- The Liberty Bell on its way to the Atlanta Exposition.
- Premier Crispi celebrates his 76th birthday.
- Japan orders 800 miles of submarine cable from England, in order to connect her with Formosa.
- In Ohio 6,546 suits for divorce were brought last year; 2,497 were granted, 970 were refused, and the rest are pending.
- A very successful three days' session of the Massachusetts S. S. Association closes in Fall River.

Monday, October 7.

- A state funeral for the late Louis Pasteur from Notre Dame, Paris, on Saturday.
- The Land Office reports nearly 600,000,000 acres of public vacant lands.
- Governor F. T. Greenhalge renominated by the Republicans in this State.
- A dozen persons killed or fatally injured by the collapse of a platform at the laying of a cornerstone of a Roman Catholic church in Ohio.
- Pathologist Welsh of Johns Hopkins declares that the discovery of anti-toxin as a remedy for diphtheria marks an epoch in medical history.
- A revolution feared in Portugal.

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NEW YORK CORRESPONDENCE.

Our Occasional Correspondent.

AT present New York is not specially a storm-centre, and we are not breeding any weather that will make a cold spell in Boston or a hot wave in Cleveland or Chicago. Our secretaries, editors, and Bishops are "out West" attending Conferences and "other matters." In the meantime New York is doing the same good work that it does all the time, and making but little ado about it. No sensationalism prospers long in this city. The preachers are busy getting ready for aggressive work and building up the church. We hear now and then a whisper—nothing more—as to the next General Conference and its delegates; we see here and there a few noted ecclesiastical politicians taking a brother from the country aside for a little, or out to dinner for old acquaintance' sake.

Just at present the New York Preachers' Meeting is wrestling with a so-called "new constitution and by-laws." Periodically, this famous body becomes restive under its cast-iron rules. It tries to make some changes that will avoid frictions and "scenes." But a new committee, which is generally the old committee, and about the same men who do the most of the talking and so make most of the trouble, bring in the same old rules, and we "march up the hill and then march down again." We have been about a month on this march, and in about two more meetings we will adopt in solemn form the "new old," or the "old new" constitution. We will not have any laymen within earshot, and no man shall have over thirty minutes of our very valuable time.

Perhaps, one of these days, this and other like bodies will give their time to the great questions of home work, and will do more than "fiddle while Rome is burning." The laymen, this way, complain that our Preachers' Meeting does not interest itself in the great questions that seem vital from the laymen's standpoint. They do not hear of new movements being originated, deep and earnest discussions of our present needs and perils, great spiritual meetings and baptisms, in this meeting where two hundred ministers gather on Monday mornings. The doors are as carefully guarded as those of a lodge, and the echoes of the meeting that go out are not such as give much honor to the brethren. Many of the preachers that are familiar with the history of the meeting believe that the doors ought to be open, and that the best men of the church ought to be invited to discuss the

greatest questions of the hour. But, at present, "closed doors and thirty minutes only" are the watchwords.

We were delighted to see Profs. Buell and Morris from Boston on their way to the Itinerants' Club of the New York Conference, held in Middletown, N. Y., Sept. 30 to Oct. 3. This club is one of Bishop Vincent's ideas that ought to be adopted in every Conference. It is held in the middle of the Conference year, and the young men of the four classes meet their committees and are examined in about half of their Conference studies. To make it more attractive, the committee in charge secured the services of Profs. Buell and Morris of Boston, Profs. Upham and Rogers of Drew, Drs. Buckley, Palmer, Schell, McCabe and members of the Conference, who gave special lectures on themes of great interest to the preachers. The attendance was good, and it was a success. We have the feeling that our committees need tuning and tuning up for their work. The examinations ought to be more thorough and scientific. The best men of the Conferences ought to be put to this work. The difficulty is to get the money for these lectures and traveling expenses. The New York East Conference Club was wrecked on that rock. But our laymen ought to help us in this matter. It would pay them, in a class of better endowed and prepared preachers.

It was a real pleasure to see Dr. Crawford out again after a long sickness, as keen, alert, wide-awake, and clear-headed as ever. Everybody gave him a hearty welcome. No man among us has been so long and so closely identified with the progress of New York Methodism. His six-and-seventy years sit lightly upon him, and he will be a power in our church to the end.

Many of the preachers have been abroad, having had a good time, and everything indicates a fall and winter of hard and successful work.

On Tuesday, Oct. 1, the ladies of the Five Points Mission threw open their new six-story building to the public. It is one of the largest and finest of its kind in the city, having every advantage and improvement in the line of its work for the poor children of that famous neighborhood. About five hundred of them were present, and their exercises were most interesting. No public school of New York has a finer corps of teachers. Fifty-one years ago Mrs. Skidmore, Mrs. Wright and Mrs. Kennedy went into that God-forsaken neighborhood and began their work. During all these years in a quiet way they have worked on. This is the third building on the ground. It was a joy to see and hear these noble women. When Mrs. Skidmore was received it was with a tumult of deserved applause. She was deeply moved, and after a few tender words called on her "little boy of fifty years ago" to speak for her. Lemuel Skidmore, a splendid man, and one of our most eminent lawyers, said he had always been introduced as "Mrs. Skidmore's son," and nothing gave him greater joy. He made a happy speech. Rev. Dr. A. K. Sanford is the efficient superintendent of the Mission.

The members of St. James' Church, of Harlem, of which Dr. Emory J. Haynes is pastor, are in serious trouble. No church of this city has had a nobler history. It is discovered that the building is unsafe, and that it will cost \$20,000 to make it safe. The church and congregation have voted to vacate the property. They held their last service in the chapel, Sunday, Oct. 6. They will hereafter worship near there, rent a new parsonage, and begin life anew. St. James has lost many of its members by death and removal, but it still has many strong people. They will probably go further west and south, the present building being away from the city growth. They will have possibly \$35,000 left from the sale of the property.

The Methodist Social Union held its annual meeting on Friday evening, Oct. 4, and elected their new officers for the year. As was expected, a committee appointed for the purpose brought in a series of resolutions that grew out of the action of Bishop Newman in dividing the old New York District last spring. The laymen of New York were greatly distressed by this action, and believe that it was a serious blow to the interests of Methodism in the city. But it was not so clear that, after six months' waiting and all mere excitement had passed, the Social Union would express plainly and positively this conviction. But it did, and by a unanimous vote it decided that in their opinion such action was most unwise and prejudicial to the interests of the church. Further, they declared that

the public action of any church official is a fair matter for discussion in the Social Union. They decided to petition the next Bishop presiding in the New York Conference to restore the former lines of the New York District. The time seems to have come when our laymen who pay the bills of the church propose to be heard in the matter of managing its great interests.

Wm. M. King, ex-Chief of Seed Division of U. S. Dept. of Agriculture, writes voluntarily to the editor of the American Agriculturist as follows: "As a comfort producer and fuel saver, I can assure the readers of the American Agriculturist that the Rochester Radiator, which I have thoroughly tested, is all that it is recommended to be." More valuable testimony to the merits of this article which we are advertising could scarcely be obtained.

"The Herald Bell Now Strikes the Hour."

Rev. G. R. Palmer.

Presiding Elder Portland District, Maine Conference.

THE conditions of society are such that it is quite impossible for us to have an efficient church without a liberal use of its literature. This is essential not only to the intelligence of our people, but to their sympathy, unity, and strength. We need members who can feel at home and be happy in the enjoyment of every-day religion and every-day work among every-day people; men and women who do not deprecate the religion that gave triumph to Wesley and Whitefield, Asbury and Simpson, and who do not despise the methods of Jesse Lee and J. O. Peck. The first paper to be ordered by the preacher, and the last probationer, and everybody on the line between, is ZION'S HERALD, and he who puts this periodical at the bottom instead of the top of the list cheats himself and the church to which he belongs. We spend too much time with unsorted daily news, wheat and chaff, froth and gospel. The "Outlook" of the HERALD is the label of the bin into which the kernels fall when the mass is sifted, and the "Review of the Week" is another smaller wheat bin. Then we have "Thoughts for the Thoughtful" and "The Still Hour" for the meditative, and the prompt and comprehensive editorial discussion of living themes. Among its regular corps of contributors are many of the ablest and most attractive writers of the day. The HERALD is conservative and aggressive—conservative in that it shows a disposition to be historical, to bring the great lessons of the past to guide in the onward march of the present; but it also recognizes the fact that the army of '96 has moved away from the old camping-grounds of '61. It makes as few mistakes as any paper that does not make the one mistake of being behind the times. Each enterprise has its opportune hour, and the circulation of our New England church organ is no exception. The HERALD bell now strikes the hour. It would immensely help the pastors if they could say to the recruits: "All of our leaders, and stewards, and superintendents, and League presidents, and trustees, and people of influence, take ZION'S HERALD, and this is the right line of progress for all believers." The edification of the church, its advance in intelligence, enterprise, benevolence, loyalty, dividends from Bromfield St. to the Conferences, and our joy in a successful and happy year, largely depend upon the improvement of the opportunity that ZION'S HERALD now offers to the churches.

Saco, Me.

Lost.

On April 1, 1895, the record book of the Boston City Missionary and Church Extension Society was left upon the table in the Committee Room of the Wesleyan Building, 36 Bromfield St., Boston. Since that time the secretary has not been able to find it. It is a black, cloth-bound book containing about 400 pages. Any person who can give any information concerning this valuable piece of property, will confer a great favor by communicating with Rev. Chas. F. Rice, 135 Oxford St., North Cambridge, Mass.

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